the Chaplain

Should the Military Chaplaincy Be Civilianized?
By R. G. Hutcheson, Jr.

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or God. . . For Country. . . For Territory
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THE GENERAL COMMISSION'S FALL MEETING

•

The Air Force's First Woman Chaplain

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The Feast of the Nativity of Christ
Translated by Athanasios R. G. Rector

WINTER QUARTER
1973-74

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A JOURNAL FOR CHAPLAINS SERVING THE ARMED FORCES, VETERANS ADMINISTRATION AND CIVIL AIR PATROL

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From the Editors

On Designated Offerings

FROM time to time chaplains and their congregations feel the need to extend their worship giving to causes beyond their own local programs. Rightly so. In the civilian church community, virtually every dollar contributed is shared with "larger causes." Without support from local congregations, most church agencies simply could not function.

But chapel congregations face a unique challenge in this regard. To what agency or charity should they give? There is certainly no dearth of worthy religious causes. Every church body has them in abundance. And privately-sponsored endeavors which depend on donations are legion.

In a pluralistic Protestant chapel situation, however, the natural tendency is to avoid favoring one church over another and to direct special offerings to non-denominational or interdenominational causes.

Some of the options are "naturals." The American Bible Society, Church World Service and the Christian Children's Fund, to name a few, are annually — and properly — supported by many chapel congregations.

We presume to suggest another entry on the list of "worthy causes" to be considered for designated offerings — The General Commission on Chaplains and Armed Forces Personnel. Some facts:

— The General Commission is *ecumenical.* A glance inside the back cover of this issue demonstrates the broad spectrum of American Protestantism represented among the member and contributing bodies. Through this journal, new ties have been established with the Commission's Roman Catholic, Orthodox and Jewish counterparts.

— The General Commission is an instrument of *churches,* not of chaplains, clergymen or private agencies. Its sole purpose is to promote and support an effective ministry to the military community.

— The General Commission is a *service* agency. Its publications, The CHAPLAIN and The LINK, are heavily subsidized to keep the costs affordable to chapel communities.

Less visible services to churches and chaplains are many and varied.

— The General Commission, like the churches which maintain it, has felt the brunt of decreased giving combined with escalating costs. New ways are being sought to decrease costs without reducing services. In the long run, however, there is no substitute for sufficient operating revenue.

We hasten to add that this is *not* an appeal for funds. We are not begging; simply suggesting another highly appropriate cause for designated offerings. Beginning with this issue, The CHAPLAIN will acknowledge with thanks each designated offering received during the previous quarter.

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An Appreciation

THE General Commission acknowledges with sincere thanks these recent offerings and donations for the support of its work:

Protestant Chaplain Fund, Fort Gordon, Georgia
Post Chaplain Fund, Fort Sheridan, Illinois
The Chaplain Fund, Fort Sill, Oklahoma
Protestant Chapel Fund, VA Hospital, Northport, N. Y.
Chapel Fund, Naval Hospital, Charleston, S. C.
Office of the Chaplain, U.S. Naval Communications Station, FPO San Francisco, California
Camp H. M. Smith Chapel, U.S. Marine Corps, FPO San Francisco, California
VA Hospital, Manchester, New Hampshire
VA Hospital, Pittsburgh, Pennsylvania
VA Hospital, Montrose, New York

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A Deserved Salute

PAGES 68 and 69 of this issue feature pictures from the annual Upper Room Citation Dinner held in Washington recently. Receiving the awards this year were the chiefs of

chaplains from the three branches of Service. They accepted them on behalf of all military chaplains.

This was the 25th year of the Upper Room Citations, which are among the most prestigious awards in the world of religion. They are given by the popular devotional guide in recognition of exceptional service to the spiritual life of the nation and the world. Recipients in past years include such notables as John R. Mott, Frank Laubach, G. Bromley Oxnam and Billy Graham.

Commenting on the award, *Christianity Today* said, "The chaplains are a worthy choice. Their service is often of a very demanding kind, subject to unusual pressures. Sometimes they must live apart from their families and work under people who have no use for God. Traditionally the chaplains have gotten a lot less recognition than their civilian clergy counterparts. And of late, the anti-military sentiment brought on by the unpopularity of the Vietnam war has helped to bring the very concept of the military chaplaincy into question. It's about time that we give some positive recognition to these devoted men of God who render admirable service under difficult circumstances."

The CHAPLAIN agrees wholeheartedly and adds its congratulations to chaplains everywhere, past and present, whose selfless service has been recognized by this impressive award.

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A Step Forward

WE ARE pleased to reproduce, on page 67, a Department of Defense directive dated August 7, 1973, on the procurement of chaplains.

This directive for the first time provides a common base for chaplaincy procurement and makes ecclesiastical endorsement a DOD requirement for chaplains in all three military services. Civilian chaplaincy endorsing officials have discussed the new directive with the Chiefs of Chaplains. Paragraph B.2 reads: "Actively engaged in the full-time pursuit of a religious vocation; and . . ." It was generally agreed that a future issue of the directive might at this point

read as follows: "Actively engaged in the pursuit of a denominationally approved religious vocation. . ."

The rationale for the proposed deletion of the word "full-time" was that in a number of communions the functioning religious leaders frequently or even customarily make their living at secular tasks. The suggested addition of the descriptive words "denominationally approved" vocation was based on the consensus that a judgment as to the validity of a clergyman's ministry should be made by the religious body to which he belongs.

This new directive is a helpful and clarifying addition to the existing body of service guidelines on the chaplaincy.

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Advertising Solicited

ALERT readers will note that this issue of The CHAPLAIN carries advertising copy. Faced with mounting deficits, the Commission Officers have directed that the pages of both their periodicals, The LINK and The CHAPLAIN, be opened to paid advertisements. They pledge that ad copy will be in good taste and that products presented will bear the weight of critical examination. The Editors will gladly send their Rate Sheet to anyone who requests it. They express appreciation to advertisers and invite the attention of readers to products presented herein.

— A Casualty of the Vietnam War?

Should the Military Chaplaincy Be Civilianized?

By R. G. Hutcheson, Jr.

ONE of the casualties of the Vietnam war may turn out to be the military chaplaincy. Since 1971, when *Military Chaplains*, edited by Harvey Cox, was published by Clergy and Laymen Concerned About Vietnam, the movement to alter the chaplaincy radically or to replace it with a civilian ministry to the military has gathered strength. This year a United Church of Christ task force report (returned for further study by the General Synod but nevertheless published in book form) has called for a sweeping demilitarization of the chaplaincy. Lately the American Civil Liberties Union has taken a position opposing the chaplaincy in its present form. It has also published a report (jointly sponsored by the UCC Board of Homeland Ministries) on "Abuses of the Military Chaplaincy."A United Presbyterian task force, which according to the *Baltimore News American* (July 17, 1973) "is expected to voice strong opposition to the chaplaincy system," will present its findings to the 1974 General Assembly.

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Few voices have been raised in defense of the chaplaincy. Certainly chaplains themselves are aware of the ambiguities of their ministry. They know that the issues being raised are real issues. Wearing the uniform as a full-fledged, sworn-in member of a military service *does* make a clergyman part of an institution that wages war, and every conscientious chaplain has wrestled with the implications of this relationship. Officer rank *can* be a barrier to some enlisted persons, and every sensitive chaplain tries to be alert to this danger. The authority of the commanding officer and the threat of a bad fitness report *are* sometimes sources of pressure on the chaplain to compromise. Clergymen in uniform are likely to be just as repelled as the civilian clergy when they read about the chaplain who replaced the Gloria Patri with "My Country 'Tis of Thee" and, "with great gnashing of teeth . . . exclaimed, 'It is the chaplain's job to do everything he can to help his commanding officer whip the troops into fighting frenzy' " (ACLU Report, p. 7).

Yes, there are problems and dangers. But to reject the military chaplaincy because of those dangers, without a careful look at the positive aspects and a searching examination of alternatives, would be shortsighted indeed. The debate thus far has been vague in focus and emotional in tone. It has been colored by the concern of Clergy and Laity Concerned along with church people who have a pacifist orientation in regard to war itself, and by a number of other issues. They are legitimate concerns, but they do not always cast light on the question of ministry to the military. If we start with the recognition that the United States does have armed forces, whether we like it or not, and if we assume that the churches will continue to provide some kind of ministry to them, the focus is narrowed considerably. With this definition of the question, it is useful to note briefly some things that are *not* the issue. They are, of course, issues in connection with other debates and moral choices, but not this one.

The issue is not the existence of the military, or war itself. An attempt to "get at" the military through the chaplaincy or to bring pressure on the military by manipulating the chaplaincy (as may have been the case with last spring's open letter from Clergy and Laity Concerned to Air Force

chaplains, widely interpreted as urging them to counsel airmen to disobey their orders) contributes little to the debate.

The issue is not the Indochinese war, despite the national crisis of conscience it brought on. Critics of the military in general and of the Indochinese war in particular have staunchly denied that they wish to deprive those in the military of religious ministries as a form of protest, but the regularity with which deep feelings about these issues continue to crop up in the chaplaincy debate leads one to suspect that sometimes their feelings have overruled their logic. Even in periods when the ambiguities are strongest and when large segments of the church pronounce a particular war unjust, it must be assumed that the churches will continue to provide ministries of some kind for members of the armed forces.

Again, the issue in this debate is not the constitutionality of the military chaplaincy. With a chaplaincy that predates the Constitution and has continued to exist in full view of all legal and judicial processes ever since, the presumption of its constitutionality is certainly sufficient. The church need only debate the chaplaincy's relative effectiveness.

The issue is not whether there are some bad, fearful, Caesar-serving chaplains, or whether there are some good, courageous, dedicated, God-serving chaplains. Undoubtedly there are both.

Finally, the issue is not the high cost of a civilian chaplaincy, as some defenders of the present system have suggested. If the chaplaincy were judged by the churches to be as ineffective and as inherently subservient to the military as some of its critics claim, we must hope they would support some alternative, no matter what the cost. But the judgment must be made first.

Insiders or Outsiders?

Is the present system of military chaplaincy an effective and appropriate form of ministry? Does it need modifying? Would some form of civilian ministry to the armed forces be preferable? While in the long run the answers may be theological, it is well to take an initial look at the sociological context.

The concept of the "total institution" outlined by soci-

RAD Richard G. Hutcheson, CHC, USN, presently serves as Atlantic Fleet Chaplain. He is a minister of the Presbyterian Church in the United States. A veteran of 28 years in the Navy chaplaincy, he has held key positions on the staff of the Chief of Chaplains and served as Officer in Charge of the Navy Chaplains' School in Newport, R. I.

Chaplain Hutcheson earned his PhD in Education from the American University in 1971. He is widely known as an outstanding speaker and writer; his articles have appeared in a number of respected church periodicals.

He has won a reputation, not only as an articulate advocate of the military chaplaincy, but also as a bridge-builder between the civilian and military religious communities.

ologist Erving Goffman ("Characteristics of Total Institutions" in *Asylums* [Anchor Books, 1961], pp. 3-124) is illuminating. Total institutions — hospitals, prisons, sanitariums, monastic orders, as well as the military — have certain well-defined characteristics. Central is the fact that they govern the total life of the person, not just his nine-to-five working hours. Induction procedures strip him of his previous identity and give him a new institutional identity. (It may be that the furor over military haircuts is much more closely related to the inductees' loss of identity than to the conservatism of the military mind.) Uniforms or special clothing set the member apart from outsiders. Liberties taken for granted on the outside become privileges, granted or withheld by the authority system. Rules and regulations provide a rigid controlling structure. And, most important for our purposes, total institutions are characterized by a strong sense of the difference between insiders, who share the life of the institution, and outsiders, who belong to another world.

Should clergymen serving a total institution be insiders or outsiders? Most of the current issues — wearing the uniform, holding rank, commanding officers' authority over chaplains, chaplains' accountability to military law — may be regarded as aspects of this insider-outsider question. The proposal of the UCC task force for a "demilitarized chaplaincy" — an independent group of clergymen removed from military command and placed under the control of a chief of chaplains — requires far more examination than the task force has given it. Outlined in a few brief paragraphs at the end of the report, the proposal appears to assume that such chaplains could remain part of the military from which they had been "demilitarized": insiders with respect to advantages, but outsiders with respect to constraints imposed by a total institution. This seems to be a somewhat romantic assumption. To believe that a military organization would extend full privileges of membership to a group of persons whose selection it has no part in, and over whose conduct and activities within the organization it has no control, reveals a startling naïveté about the military. The realities of total institutions generally, and of the armed forces in particular, are such that a demilitarized chaplaincy of this kind would end up as a civilian chaplaincy. Ministers serving the armed forces will either be insiders — full members of the armed forces subject to military command; or they will be outsiders, ministering to but not part of the armed forces. It is not likely that the churches can have it both ways at once.

Freedoms and Constraints

Each form of ministry would bring some freedoms and some constraints. A ministry by civilian outsiders would be free to pass judgments on the military command structure and its mission. It would be free to urge disobedience of orders as CLC wanted Air Force chaplains to do. It would be free not just to counsel but to make common cause with dissidents. But it would be limited in its access to people — in its ability to acompany military people wherever they go, particularly in the most stressful situations, such as combat, operations in which national security is a significant factor, and extreme isolation. It would be limited in its access to

the power structure for effecting change. And of course — total institutions being what they are — the more it exercised its freedoms to take an adversary stance over against the military authority structure, the more limited would be its access to people and structures. Outsiders are more free to be prophets than to be pastors.

A ministry by military insiders, on the other hand, is completely free in its access to people and structures. It is free to share the lives — including the moral ambiguities — of military people. It is free to take its ministry into the whole of the military society, under all conditions. Because of a long historical development which has led to well-defined relationships with the churches and a clear recognition that chaplains are clergymen first and members of the military second, it is free to proclaim an authentic religious message within the institution. It is free to engage with the power structure to affect the quality of life in it. But it is limited by the necessity of conforming to military law and regulations, by the reality of military authority. And it is limited by the self-interest of ministers who identify with the institution of which they are a part. Insiders are more free to be pastors than to be prophets.

Thus far the current debate in the churches has focused almost entirely on the problems and ambiguities of the insider ministry as provided by the present chaplaincy system. The UCC task force report gave little and the ACLU report gave no attention to alternatives. If it is to result in a basis for serious decision-making, that debate must take a long look at two additional areas. First, it must examine the positive aspects of the present system and the extent to which its problems and dangers are outweighed by advantages and creative opportunities. Second, it must carefully study the alternatives.

Positive Aspects of the Present System

The present system does have positive aspects. One of the few contemporary critics to give any attention at all to these is Robert McAfee Brown. In the concluding essay of the Cox book mentioned above, Brown notes the theologically grounded obligation of the servant church to reach out to all, to take its ministry into the world, even the sinful parts

of the world, with a theology of presence; and, he concedes, chaplains are meeting this obligation (pp. 139-143). However, in fairness to Brown it should be said that he found the balance to be on the negative side, largely because he considers modern warfare so evil that it cannot be legitimated by a theology of presence.

While chaplains would agree that they face problems and temptations in the military, they would point out that other clergymen do the same in their ministries. Concern about advancement and status, and pressures from whatever establishment wields power and pays salaries, are not military monopolies. Chaplains would claim that most of them have maintained their integrity as witnesses to the faith they were ordained to proclaim, just as most civilian clergymen have done. They believe that, despite their military allegiance, their first loyalty is to God. They believe that they are providing authentic ministries and that they have a record of positive accomplishment. Probably the rank and file in the churches would agree with them, notwithstanding the parade of hostile witnesses cited by CLC, ACLU, the UCC task force and others. Since millions of Americans have passed through the armed forces in the post–World War II years, the rank and file probably have a sound basis for judgment.

But we do not have to depend on reading the rank-and-file opinion. A method of testing the claims of chaplains is readily available to the churches. Every denomination has officials charged with responsibility for overseeing its military chaplains — members of chaplaincy boards or committees and staff executives. It is strange indeed that no systematic attempt has been made to obtain a full evaluation from these churchmen, the only ones who regularly visit and observe chaplains in their work, receive their reports, and deal with their problems. While some of these officials are themselves former chaplains and bias is undoubtedly present in the group, they are nevertheless those chosen by the churches to represent their interests in dealing with the military. A study of these civilians' collective opinion as to the freedom, the effectiveness and the authenticity of the ministries of chaplains would be a valuable contribution to the debate.

Examining the Alternative

Secondly, the proposed alternative — civilian ministries to the armed forces — needs a much more careful examination than it has yet received. The UCC task force report gives an exhaustive critique of the problems of the present system, but devotes only the scantiest attention to an untried alternative it proposes. Its demilitarized chaplaincy is but sketchily outlined. The one analogy cited — that of lawyers in courts martial, who report to the judge advocate general rather than to the local commander — is not especially relevant. The sole function of such trial lawyers not only permits but requires their total noninvolvement in the everyday life of the people they deal with. But it is hard to envision a religious ministry totally noninvolved in the life of the military community.

The UCC task force gives even less attention to its proposed civilian ministries, and the ACLU study gives none at all. In 1972 the General Commission on Chaplains, a civilian agency representing a number of denominations, published a lengthy feasibility study of civilian chaplaincy for the armed forces ("Armed Forces Chaplains: All Civilians?" The CHAPLAIN, 29:1, 1972, pp. 1-86), but neither the UCC task force nor the ACLU report referred to it. At a minimum, Churches interested in substituting civilian ministries to the armed forces should set up and fund a variety of pilot projects to provide a base of empirical data. The armed forces would undoubedly cooperate, since the objective would be to secure the best possible ministry.

Beyond this, a thorough study should be made of the wealth of already existing data on various civilian ministries to the armed forces. The Military Academy at West Point has a civilian chaplaincy. What are its characteristics? For many years a civilian church stood on government property in the middle of the Naval Training Center at Great Lakes, Illinois. Similar churches have functioned for periods on other military installations. Why were they discontinued? What has been the experience of the thousands of denominational churches located in the vicinity of military bases (some of them small bases without chaplains) for which they have provided the only available ministries? In particular, how well have they succeeded in forming ecumenical

coalitions to offer noncompetitive ministries to military communities? What kind of impact have they had on command structures? What has been learned through the Servicemen's Centers the National Council of Churches sponsored for many years in certain overseas areas? These outsider ministries should be studied as searchingly as the insider ministry of chaplains.

Existing models of nonreligious civilian agencies serving the armed forces should also be thoroughly examined. There can be no doubt that a considerable measure of accommodation between a civilian chaplaincy and the military services could be achieved. A number of civilians serve the armed forces under cooperative arrangements. Civilians work on every base, and sometimes technical representatives of civilian firms even go to sea on navy ships. The closest analogy would probably be the American Red Cross, whose corps of career field directors serving the armed forces works under an elaborate legal agreement which spells out relationships. The directors wear their own uniforms. The military extends them many courtesies: office space on bases, access to nonclassified military areas, use of government communication facilities, even simulated rank for certain purposes. But there should be no illusion as to where they stand. They are outsiders performing clearly defined functions in a limited area, and are regarded as such by servicemen. Are these the conditions under which the church wants to express its pastoral concern for young adults in the military?

Theology of Involvement

It would be a mistake, however, for the churches to make wholly pragmatic decisions based on study of the effectiveness of existing alternative models of ministry. For at its heart, the issue of insider versus outsider ministries is theological. The answer to the question of the churches' involvement or noninvolvement in the military, centering on whether or not clergymen should be full-fledged members of the armed forces, depends in the last analysis not only on one's pacifist or nonpacifist stance but also on one's concept of mission. Is there a theology of involvement in the world? Is there a place in the church's mission for Christian pro-

fessionals within the secular structures, sharing the lives of those served, participating in the ambiguities and contradictions of their existence, seeking to minister to and even sometimes to modify the structures of which they are a part? Or does the mission of the church require its professionals to sit above the social and institutional structures of the world as "come-outers," unsullied by participation, free to urge disobedience, passing judgment as outsiders?

A dialectical kind of theologizing might conclude that both are needed — that the military needs prophets pronouncing judgment from the outside, and also pastors sharing the life within the institution. The answer may lie in pluralism, as the UCC task force suggested. Continued ministries by military chaplains within the armed forces are needed. Increased efforts on the part of the churches to provide complementary civilian ministries and civilian oversight of chaplains are also needed. Historically, the church has always conducted both insider and outsider ministries in society. Clergymen have involved themselves in secular social structures to minister to people where they are, even at the risk of sharing the people's sin. But there have also been prophets, calling to repentance the structures, the people stained by them, and the church itself for its participation. Both were authentic bearers of biblical revelation, and both have always been present in the church.

Such a pluralism would keep the chaplains fully part of the armed forces. Insiders must belong to the total institution in order to serve it, and this inevitably means subjection to military command and conformity to military law and regulations. Most chaplains regard the full sharing of life within the armed forces — wearing the same uniform, obeying the same regulations, enduring the same stresses and ambiguities as their parishioners — as their most priceless asset in mission. They see such involvement as a theological imperative. But modifications of present chaplaincy patterns are as obviously possible as they are undoubtedly desirable in some areas. A more accountable chaplaincy, closely watched, continually encouraged, fully backed and genuinely shaped by the churches, would be helpful to churches and armed forces alike. Far too many chaplains feel isolated and ignored by their churches, and far too many churches give military

ministry a low priority. Real help from the churches, in correcting the abuses, dealing with the problems, and living with the ambiguities of military service, is long overdue.

In 1969 sociologist Gordon Zahn published a book called *The Military Chaplaincy* (University of Toronto Press). Whatever else it may have demonstrated, Zahn's research clearly showed that chaplains see themselves as clergymen first and members of the military second (pp. 232-34). It is up to the churches to help them ensure that the self-image is not self-deceptive. THE END

ERRATA

In the Fall issue of The CHAPLAIN the following material was inadvertently omitted after page 17:

free exercise of religion for all military personnel. (Report, pp. 104-105.)

Demilitarization: We recommend: That the goal toward which the church should move in planning and shaping the future of the chaplaincy is the demilitarization of this ministry for the sake of its freedom and mission. (Report, p. 106.)

On page 21, the second sentence should have read:

Adequate provision for the right of Free Exercise for members of the armed services can be better realized through a constitutionally neutral policy of free access which would recognize the individual's right to access to a minister of his denomination, and the ministry's right, derived therefrom, to be present in the military environment.

The CHAPLAIN apologizes for these errors. Ed.

Preaching Clinic

By James T. Cleland

THE EMPHASIS OF UNDEREMPHASIS

AS A native-born Scot, who has spent a few more years in the USA than in my birthland, I am always interested in the differences between the two countries. In this column, I would like to share with you one of these differences which has, I think, a homiletical reference.

The late John Buchan, Lord Tweedsmuir, tells of an experience in World War I when he was a liaison-officer at the junction of the American and British forces on the Western Front. The time was around March, 1918, when the Germans almost broke through to the Channel. Sir Douglas Haig, the British CO, stressed the fact that "our backs are to the wall." In this situation, Buchan, walking down a trench, saw two sergeants, an American and a Britisher, in conversation. They had been through an artillery bombardment for hours on end. Ludendorff had massed 6,000 guns, and there was poison gas as well. Buchan asked the two men how things were. The Britisher answered in four words: "The Kaiser's nasty, sir." At this point the American picked up the story in language that would have done justice to Homer and Virgil, with an assist from Milton — all working together overtime on the Day of Judgment. I have never forgotten either the simple, brief, unruffled comment of the

Britisher, or the fact that Buchan did not try to transcribe the American's exalted, ecstatic excitement.

Now, do not think that all Britishers are taciturn, slow to speak, parsimonious with words. Mr. Churchill could be as vividly pictorial as that American sergeant. Listen to him on Hitler: "Adolph Hitler is a blood-thirsty guttersnipe, a monster of wickedness, insatiable in his lust for blood and plunder." Yet Churchill normally referred to Hitler merely as "that wicked man." But how he could vary his articulation of "wicked!"

DO YOU grasp what I'm getting at by "the emphasis of underemphasis"? In a country that is supercolossal in all kinds of ways — in its minuses as well as in its pluses — it is probably wise for the preacher to concentrate on a style that is simple, graspable, uncluttered, free of gobbledegook, and sparing in its use of purple passages. Think of two things: the unfeigned, eternal message of Lincoln's Gettysburg Address, and the hostility and hatred of some of the contemporary newspaper accounts of it: "Is Mr. Lincoln less refined than a savage?" "We pass over the silly remarks of the President." "An offensive exhibition of boorishness and vulgarity." Today with the advantage of hindsight and the irresponsibility of Monday morning quarterbacks, do we agree with these contemporary faultfinders? Or do we continue to believe what a Chicago reporter telegraphed from Gettysburg: "The dedicatory remarks of President Lincoln will live among the annals of man"? There were blood, toil, tears and sweat in that address: leadership in a time of sorrow; a style of speech which demanded that it convey the thought from speaker to listener without complication or frenzy. It called for discipline in both preparation and delivery. It made sure that the heart and the mind and the will were full partners, that words and gestures were kin. And the common folk heard him gladly.

THERE are times when a few well-chosen words tell us more about a person than a loquacious panegyric — even a single noun or adjective or verb, a short phrase, a concise observation. Acts 4:36 tells us that Joses (or Joseph) was surnamed by the apostles "Barnabas," which means "Son of encouragement" (RSV). In Acts 15:25, the church at Jerusalem referred to him as "Our beloved Barnabas." There is nothing flowery or florid in

these comments, but think what an epitaph they would make when conjoined: "Our beloved Barnabas, Son of encouragement."

Or turn to Romans 16 — as I asked you to do in this column ten years ago! Read the first sixteen verses slowly and aloud. Paul is just being grateful to a group of junior varsity saints who enabled him to win his varsity letter: "St." It is full of controlled thanks which reveal the emphasis of underemphasis. Prisca and Aquila are described as "fellow workers in Christ Jesus, who risked their necks for my life" (v. 3, RSV). Mary is brought to their attention as one "who has worked so hard for you" (v. 6, Phillips). Apelles is pinpointed in one word in the Moffatt translation: "That tried Christian" (v. 10) — not "tired" as a secretary once mistyped it for me. I have always wanted to know the mother of Rufus, of whom Paul says she "has been a mother to me" (v. 13, Moffatt). Rufus himself is described by Moffatt as "that choice Christian." (By the way, do notice, too, how many women are listed in the first half of Romans 16!) The paucity of words does not suggest any casualness in Paul's attitude to these folk. He had thought of each one as an individual, and fastened on the word or phrase that most characterized each person. The emphasis is on the lack of floweriness, the absence of embellishment. We shall realize this if we do read it aloud and slowly — and in a variety of translations.

There is one word which drives home to me the emphasis of underemphasis. It is "friend," and it is used to describe Abraham's relation to God. Offhand, wouldn't you imagine that many folk in the Old and New Testaments would be called "friends of God"? They may well have been, but to my knowledge, Abraham *alone* is described as the friend of God (2 Chronicles 20:7; Isaiah 41:8; James 2:23).

There was one Old Testament man whose life is summed up in five words: "And Enoch walked with God" (Genesis 5: 22, 24). Can a person ask for more, in his pilgrimage, or on his tombstone?

LET me conclude analogically. Which do you prefer: the traditional wording of Lord Nelson's signal at Trafalgar: "England expects that every man will do his duty," or the revised English Pentagonese version: "The United Kingdom anticipates as regards the current emergency that personnel

(Continued on page 50)

For God . . .

For Country . . .

For Territory

Army Chaplains in the Arizona Territory

By Richard K. Smith

(Reprinted by permission from Arizona Highways, April, 1973)

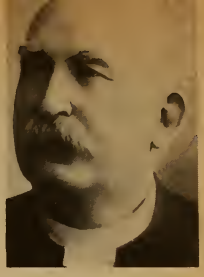
"Ashes to ashes . . . dust to dust . . ." the words came slowly as the sound of taps split the desert air. A funeral is always difficult. But for the Chaplain, the thought of this young soldier being buried so far from family and friends was very sad indeed. And yet, he had volunteered for this kind of ministry. He felt keenly the need for taking the faith to men wherever they were, even in the rocky chase of the Indian.

"For God, for Country and for the Territory" might well have been the motto for a small number of men in early Arizona History. Ordained to the gospel ministry; volunteers for their country; soldiers on the frontier, they combined three interests into one vocation. They were Chaplains in the Army of the United States stationed in Arizona Territory.

THE oath of office for a chaplain was that of a commissioned officer.[1] The uniform was a mixture of civilian and military styles.[2] The duty was an odd assortment of assignments but each man served God, his nation and his territory. Available records indicate that during this 48-year territorial period, fourteen

Blake

White



Wills

List of Chaplains in Arizona during Territorial Days (Appendix A)

Name	*Date Arrived in A.T.*	*Post(s)*	*Denomination*
1. Blake, Charles M.	1866	Whipple, McDowell	Presbyterian
2. Dalton, James Alorpius	1902	Huachuca	Catholic
3. Gilmore, Alexander	1870	Whipple	Methodist
4. Groves, Leslie Richard	1901	Apache	Presbyterian
5. Hammond, Brant Coryell	1886	Apache	Methodist
6. Houlihan, James F.	1910	Huachuca	Catholic
7. Nash, Preston Garland, Jr.	1877	Apache	Methodist
8. Pearson, William Henry	1886	Whipple	Methodist
9. Pierce, Charles Campell	1896	Apache	Episcopalian
10. Potter, Joseph Anthony	1901	Lowell	Methodist
11. Scott, Winfield	1882	Huachuca	Baptist
12. Weaver, Francis Heyer	1880	Grant	Lutheran
13. White, David	1871	Verde	Methodist
14. Wills, David	1879	Huachuca	Presbyterian

Chaplain and Mrs. Scott

chaplains were assigned to posts or units in Arizona.[3] From this number, one was chaplain of both houses of the territorial legislature, one was to be a representative in the 20th Session and had a town named after him, others started churches or left family lines which continue to this day.

FOR GOD

PRIOR to 1861, the position of chaplain in the Army was ill defined. The positions were 'political' appointments of the Secretary of War.[4] "In a number of instances the position was given to an irreligious layman, as a mere matter of favor to a friend of the regimental commander."[5] On April 9, 1864, Congress regularized the position. Provision was made for 34 chaplains who where given appointments with a rank equivalent to that of a captain "without command." Four of these were assigned to the "Buffalo Soldiers," the black troops. With this change came the requirement that appointees be endorsed by their denominations. Of the fourteen who served in the Territory of Arizona, six were Methodist, three Presbyterian, two Roman Catholic and one each Baptist, Lutheran and Episcopalian.[6]

It wasn't easy to be a "man of God" in the 19th century military outpost. Army life has never been the best environment to nurture men in the faith. The Southwest was no exception. As one man wrote, "The tendency is toward worldliness."[7]

Even though the chaplains were a recognized part of military operations, the attitude of commanding officers ran from toleration to hostility. President Lincoln had encouraged religious activities. His General Order of November 15, 1862 stated:

> "The President, Commander-in-Chief of Army and Navy desires and enjoins the orderly observance of the Sabbath by officers and men in the military and naval service. The importance, for man and beast, of the prescribed weekly rest, the sacred rights and a due regard for the Divine will, demand that Sunday labor in the Army and Navy be reduced to the measure of strict necessity. The discipline and character of the national forces should not suffer nor the cause they defend be imperiled by the profanation of the day or the name of the Most High."

Not everyone felt this way. Chaplain David White came into direct conflict with his commanding officer at Camp Verde. The Chaplain demanded that the trading post be closed on "the sab-

bath." He also accused the troops of "gambling, drunkenness and the disposition to desert." The Commander, in retort, said the Chaplain is "obnoxious to the officers and men" and should be transferred. Alaska was one suggestion.[9]

With provision for only 34 chaplains in the whole Army, there were far from enough to go around. This tended to dissipate their influence. Even then, there were those who were glad for the presence of the chaplain to bolster their courage in the face of the dangers of battle.

A chaplain's normal duty was conducting preaching service each week, distributing "worthy" literature and calling on the sick and prisoners. Not all of these prisoners were related to military activity. Chaplain Alexander Gilmore writes:

> "In the year 1878, a prison incident occurred, which will doubtless be of interest. I visited, very frequently, two men under sentence of death, who for several months were imprisoned in the guardhouse at Whipple Barracks. I sang, prayed and conversed with them. After a time they seemed to realize the importance of a preparation to meet their God. While they were in this penitential state of mind, I was led, in one of my visits, to dwell upon the nature of faith and the mode of its exercise; after which I sang 'Just as I Am, Without one Plea,' and united with them in prayer. They were able then and there to exercise faith, which brought them the joys of pardon." [10]

One of these men did not find the same pardon under the law, however, and was later hanged.[11]

Chaplains who were assigned to one particular post also visited troops who did not have a chaplain. Charles C. Pierce, who was stationed at Ft. Apache, tells of one such venture.[12] As he said, the orders for his trip were "more martial than missionary."

> "Fort Apache, A.T. March 20, 1896.
> "SPECIAL ORDERS, NO. 51:–
> "Chaplain C. C. Pierce, Post Chaplain, U.S.A., on his own application, is hereby authorized to accompany 2d Lieut. Charles Fenton, 7th Cavalry, on a scout to the southern border of the White Mountain Indian Reservation. By order of Lieut. Col. Powell,
> (signed) John S. Battle, 2d Lieut., 11th Infantry,
> Adjutant."

The trip to Camp Grant took two days. They rode for thirteen hours the first day, fording the swollen "Black River," traveling many miles in the mountains, "sometimes descending a declivity or ascending a hill at such an angle that it was mercy to the beast and safety to the rider to dismount and walk. But so we pushed on, now through some of the most beautiful spots of landscape God has ever made and sometimes through country suggesting Sheridan's contempt for Texas."

THE first night, they arrived at Ft. Thomas. It was 9:20 in the evening. They had covered "80 miles in the day's travel and counting at least an ache for every mile."

At 5:30 the next afternoon they arrived at Ft. Grant, "A garrison where Sunday is as any other day and where no religious service had been held for many months." Within two hours he conducted the first service. "All seats were filled and the order for evening prayer was followed, and the hymns were sung with as much heartiness as could be desired. Nor could one crave a more attentive body of listeners than those the Chaplain had journeyed more than a hundred and twenty-five miles to reach."

FOR COUNTRY

THERE were demands upon chaplains which seemed to have little relationship to his vocation as a clergyman. Post returns show that they were frequently listed as post treasurer, director of educational programs for the soldiers and their families and, in one case, as the post gardener. Mr. Owen G. Groves who visited his father at Ft. Apache writes:

> "My father had not only his religious duties which, because of the small number of soldiers, were very light, but he was in charge of the post exchange, a school for army children, and a library." [13]

The type of assignment to some degree determined a man's activities. Some of the chaplains were assigned to a regiment or unit. They went where the troops went, ate what the troops ate, and when the soldiers were on field assignment, they shared the same barracks of mesquite and palo verde. One chaplain wrote:

> "One finds no inconvenience in sleeping in the open air, so far as the atmosphere is concerned; but in case a rattlesnake, a scorpion or a tarantula should volunteer to take lodgings with you, if you should escape

with only a prolonged fit of insomnia, you might think yourself exceedingly fortunate." [14]

Other chaplains assigned to posts like Ft. Whipple, Fort Lowell or Fort Hauchuca were free to mingle with the community. Even then, they were first of all soldiers. They shared the dangers, the hardships and, most of all, the separation from their families. In 1871, Chaplain David White wrote to his wife from Prescott, "It seems some people (men) when they get far away from home forget the folks left behind, but to me it makes them a thousand times more dear . . ." [15]

FOR THE TERRITORY

IT IS easy to become romantic about what contribution the chaplains made to the life in Arizona.

The editor of the WEEKLY ARIZONA MINER, in December of 1878, made the following comments:

> "The bill now to reorganize the Army Staff does away with post Chaplains, which, by the way, is all right. Chaplains in the army are a kind of supernumerary, don't do much good, and but little harm, draw their pay and pass a life of ease without thought or much care for anything or any person save themselves, and watching payday. However, Chaplains are generally pretty good fellows, not too straight laced, liberal enough to admit that there are some tolerably good people who smoke a genuine havana, and if they are dismissed from question at Uncle Sam's expense and a captain's salary, the most of them can do just about as well 'outside' looking after the stray sheep who wander from the flock and follow the road of vice and sin." [16]

However, some of those early chaplains did make a contribution to Army life. Although it is difficult to document service records prior to the Civil War, there were at least two chaplains who saw duty in Arizona prior to its becoming a territory in 1864. The Rev. John Shaw was stationed at Fort Defiance from 1852 to 1856.[17] Father Damaso Taladrid was chaplain of the 1st New Mexico Volunteers and accompanied Colonel Kit Carson when sweeping through northern Arizona to pacify the Navajo. As he is pictured in DEATH COMES TO THE ARCHBISHOP, he apparently resigned his position out of disagreement with the policies followed by Carson.[18]

It ought to be mentioned that even as the chaplains served the civilian community, there were times when ministers in the area brought the services of the church to the military. The Rev. Hiram Walter Read, a member of Governor Goodwin's party, seems to have been the only protestant clergyman in the Territory for several years. Record states he preached on occasion to the military.

Major Samuel P. Heintzelman, commanding officer in Yuma, wrote in his diary on May 21, 1854:

> "I sent and brought over Mr. Read to preach at 11:00 A.M. We made preparations for seats under the gallery at my house for the whole command and but half a dozen soldiers attended. All officers but the doctor, and three citizens and the Western family. He kept at it near two hours. Only midling (sic.)" [19]

The Rev. Endicott Peabody, founder of the St. Paul's Episcopal Church of Tombstone (and later of Groton School for Boys in Massachusetts) frequently visited Ft. Huachuca to hold services.[20]

CHARLES M. Blake arrived in Prescott while it was still the capital of the Territory. He was chosen the Chaplain of both houses of the Legislature.[21] His services to Prescott were frequently mentioned in the WEEKLY ARIZONA MINER. His daughter apparently started a school. He was a frequent and popular speaker as well as leading services in both Whipple and Prescott. On one occasion the WEEKLY ARIZONA MINER reported:

> "Several gentlemen composed of miltary and civilians of Prescott, presented Rev. Mr. Blake with a handsome sum of a gift on Christmas day. This we are delighted to know, more especially as we believe the Rev. gentleman is doing good and faithful work here and that without money or price. Not even a contribution box has yet been presented at any of his services." [22]

When Chaplain Blake's health forced him to leave the service, he retired to San Francisco. The MORNING CALL reported, at the time of his death:

> "During Rev. Mr. Blake's early residence in this city he was a prominent citizen, taking an active hand, during those troublesome times, in bringing good out

> of evil and bettering the condition of society . . . He was very positive in his character, alert to grasp every possibility, and kept far in advance of the times. He was fearless in his action and expressions wherever he was conscious that he was in the right. He was of fine appearance, a delightful conversationalist and an eloquent orator." [23]

Alexander Gilmore followed Blake as chaplain at Whipple. He had a more lasting impact because he stayed longer. Arriving with Lieut. Kroszski and 31 recruits, Chaplain Gilmore reported for duty on Wednesday, December 7, 1870. The following Sunday he preached both to the troops and to the citizens of Prescott.[24]

During his stay, he assisted in reorganizing the Prescott Sunday School and in the organization of the Methodist Episcopal Church (South), The Methodist Episcopal Church (North) and the Presbyterian Church. He traveled throughout central Arizona to particpate in "protracted meetings" which became the seed for other churches in the territory.

Dr. Florence Yount reports that Gilmore's long stay in the area earned him the name of the "Marrying Parson." After his retirement from the chaplaincy, he remained in the area for several years. He moved to Peeples Valley and opened a school.

A CONTEMPORARY of Gilmore's was Chaplain David White. The records show him to be a man of both conviction and nerve. He is the chaplain mentioned in the book ABSARAKA — LAND OF MASSACRE by H. B. Carrington, and is listed as the fighting parson. "Chaplain White, like the preachers of Cromwell, only prayed internally, while putting his time physically into the best exercise of self-defense. He thinks he did his duty; and the officers say he thought it was just about the right thing to kill as many of the varments as possible." [25]

After visiting Yuma in the summer, he remarked, "I have no fear of the hereafter." [26]

Chaplain White's most lasting contribution to Arizona comes in the form of family. Several have been residents of Arizona. Two journeyed here to become teachers. One granddaughter, Mrs. W. Nunn, still lives in Chino Valley.

Other children of chaplains make their contributions to other states or territories. Gen. Leslie Grove, Jr.,[27] had his introduction to army life as he visited his chaplain father at Ft. Apache. Dr. Charlotte Brown, daughter of Chaplain Blake, was the founder of the Children's Hospital in San Francisco.[28] Minnie L. Scott, daughter of Winfield Scott, became the congenial wife of a young

captain, John Albright, at Ft. Hauchuca. He later rose to the rank of General.[29]

Undoubtedly, Chaplain Winfield Scott is the most well known of those who served in the Territory. He left the pastorate of a church in response to Lincoln's call for volunteers. Commissioned a captain in command of Company C of the 126th New York Volunteers, he served gallantly. He was wounded at Maryland Heights and again at Spottsylvania. These wounds were to cause him repeated pain. After his discharge from the service, he organized or served churches in Kansas, Colorado and California. He has the distinction of having two towns named for him: Winfield, Kansas where he organized and built the First Baptist Church, and Scottsdale, Arizona.

Among his other services to Arizona, he was the first Chairman of the Scottsdale School Board, the Representative from Maricopa County to the 20th Territorial Legislature and a member of the Board of Regents.[30]

Even though the chaplains were brought to Arizona to serve the military, their most lasting contributions were to those frontier families and citizens who were striving to build new communities in the West.

Winfield Scott seems to have summed up their desires when, in his will, he wrote to the people of Scottsdale:

> "My dear Neighbors and Friends:
> "As I find myself near to the other world, my heart goes out to you, everyone, young and old, with a longing which I've never known before. I have a few things which have made my life rich, and I have now but one desire; that is, that you all may enjoy them with me. I, also, bequeath to you my work for the Lord Jesus Christ. It is the one thing in my life that gives me greatest joy, and the only thing in the light of eternity that seems worthwhile. I leave to you my work in Scottsdale. I had planned to do much this winter with you but God has called me. If you will take this work and do it, and enlarge it as God gives you strength, you will receive my blessing and His, the blessing which makes rich, and God addeth no sorrow with it." [31]
>
> THE END

FOOTNOTES

[1] *American Army Chaplaincy*, A brief history, The Chaplains Association, Washington, D.C. 1946.

[2] *The Army Chaplains Manual*, by Rev. J. Pinkney Hammond, J. B. Lippencott & Co. 1863. p. 25
Brief History of Chaplains in U.S. Army, John T. Axton, Jr. 1925. p. 12
[3] See Appendix A. List of Chaplains.
[4] *The Army and The Gospel in the West*, David H. Stratton, Western Humanities Review. p. 247 ff
[5] *War Memories of a Chaplain*, H. Clay Trumbull, Seribras. 1898. p. 2
[6] See Appendix "A"
[7] Stratton, p. 248
[9] In Correspondence in files of Chaplain David White, National Archives
[10] Sermon Preached by Rev. Alexander Gilmore at the Annual Session of the New Jersey Conference of the Methodist Church, Trenton, N.J. March 10, 1887. Conf. Minutes, p. 30
[11] *Hanging of Malone*, Picture, Sharlott Hall Museum, Prescott, Az.
[12] *Charles C. Pierce, Roughing It* in *Theophilus G. Steward, Ed. Actives Service*, Army Aid Association, 189. p. 72-75
[13] From a letter by Owen G. Grove in authors files
[14] Gilmore, p. 29
[15] From letter dated 2/19/1871 in possession of granddaughter of Chaplain White, Mrs. W. A. Nunn of Chino Valley, Az.
[16] Arizona Weekly Miner, Dec. 1878
[17] *Historical Register Dictionary of the United States Army, 1789-1903* by Heitman, Vol. 1, p. 878
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[19] *Diary of Major Samuel P. Heintzelman* (May 21, 1854) Arizona Foundation
[20] *Army Chaplains at Ft. Huachuca, Arizona* by Jean Daugherty in The CHAPLAIN, Dec. 1970. p. 15
[21] See Minutes of Territorial Legislation, Oct. 29, 1886
[22] Arizona Miner Nov. 10, 1866
[23] Morning Call San Francisco, June 4, 1893
[24] *A Centennial of Methodists 1870-1970* by Florence B. Yount. Prescott Printing Co. 1970. p. 7 ff
[25] From an affidavit by Mrs. Joy A. Omer dated 5/7/1958
[26] *Ibid.* Joy A. Omer
[27] *Ibid.* Owen G. Grove
[28] M.D. (Medical Magazine) June 1972 p. 73 ff
[29] See files in Ft. Huachuca Museum re: Chaplain Scott
[30] Card file Arizona Archives
[31] *History of The Scottsdale Schools*, Masters Thesis by Wilbur W. Dick. p. 30

Can Military Chaplains Really Be Clergymen?

A Sociological Report

By Alex B. Aronis

GOD OR CAESAR: to whom does the military chaplain bend his knee? This startling question is being raised by an increasing number of critics who view chaplains as being thoroughly domesticated by the military.

Disaffected ex-chaplains claim that they faced "radical" and "unresolvable" conflicts when they attempted to be clergymen rather than "morale officers" or "cheerleaders" for the military units in which they served. On the other hand, many chaplains insist that they can and do function as clergymen despite obstacles or limitations they have experienced in the military.

Who is right?

- Rabbi Martin Siegel, an ex-military chaplain, claims that if the chaplain places the commandments of God above those of his commanding officer whatever effectiveness the chaplain might have had will quickly disappear.
- Richard A. Long, a Catholic Priest on active duty in the Navy, says that the military needs constant criticism and claims that criticism has always been accepted by commanding officers wherever he has served.
- Sister Chris Bennett, after interacting with a group of military chaplains at a week-long seminar, charged that

chaplains are primarily concerned with promotion, economic security, the esteem of high ranking officers, and status within the system; she could see no justification for continuing the military chaplaincy.

• Methodist clergyman Francis L. Garrett, the present Navy Chief of Chaplains, feelingly insists that the chaplain is primarily a man of the cloth.

It seems to me that the critical question with regard to the military chaplaincy is whether chaplains can and do function as clergymen. The issue is not whether their professional career is carried on in the midst of jumbled signals and conflicting expectations, since every pastor in and out of the military has to deal with this problem. Nor is the primary issue the civilianization of the chaplaincy or the uniform, rank and pay of chaplains. These are all legitimate matters which need to be discussed, but they are of small import if the chaplain is functioning within a system which is basically and demonstrably antagonistic or indifferent to his calling as a minister or priest.

Unfortunately, there has been little objective research on this question. Many books, articles, speeches, narrative reports and news stories have discussed chaplaincy-related issues, but these are rarely based upon anything other than limited, personal experiences or private convictions.

The first systematic study on the chaplain's role was conducted in 1953 by sociologist Waldo W. Burchard. On the basis of data obtained from a representative but limited sample of chaplains, he suggested that the role of military officer rather than clergyman provides the chaplain with his primary identification. In the years that followed, the study became an annoyance to an increasing number of chaplains because it received more attention than it deserved and helped to foster a negative opinion regarding the role of chaplains. Dr. Burchard himself now views the chaplaincy somewhat differently.

The most recent of known studies designed to test Burchard's hypothesis was completed in 1971 by this author. It not only examined the opinions of chaplains, but was the first research to deal specifically with the opinions of their commanding officers. I believe this was crucial, since the commanding officers' perceptions of the chaplain's role is a

major factor in setting the climate for the chaplain's ministry at a military base or aboard ship.

The study involved 471 commanding officers — including 47 admirals and 25 Marine Corps generals — of military units to which chaplains were assigned. I was surprised by the commanding officers' widespread interest in the study. Their response rate to the anonymous, seven-page questionnaire was 87.9 percent. The chaplains who responded with usable data numbered 606, which was 75.5 percent of the 803 who received questionnaires

Of the 606 chaplains who participated in the study, 446 or 73.6 percent were Protestants and 146 or 24.1 percent were Roman Catholics. The Protestants came from 18 denominations. All were Navy chaplains serving with Navy or Marine Corps units.

Chaplain's Primary Identification

To determine the chaplains' role identification, respondents were asked to rank six functional roles according to relative importance. The chaplains' ranking was as follows: (1) Pastor/Counselor, (2) Liturgist/Preacher/Priest, (3) Religious Educator, (4) Administrator/Supervisor, (5) Advisor to Commanding Officer and (6) Morals and Morale Builder. **Commanding officers agreed in listing the role of Pastor/Counselor as the most important and the role of Liturgist/Preacher/Priest as the next most important for chaplains.**

The chaplains underestimated their commanding officers' regard for preaching and priestly work. They did *not* expect the commanders to rank the role of Liturgist/Preacher/Priest as being more important for a chaplain than his role as Morals and Morale Builder. Liturgist/Preacher/Priest was defined in the questionnaire as follows: "Leads people in worship; prepares and delivers sermons; administers rites of church/ordinances of denomination, i.e., communion, baptism, marriage, circumcision, etc." The definition for the Morals and Morale Builder role was as follows: "Affirms moral and patriotic values; promotes harmony and good-will in command; builds group cohesion; performs assigned collateral duties."

The commanding officers' high regard for the chaplain's

importance as leader of worship reflects a change in emphasis from George Washington's first expressed interest in the chaplaincy during the French and Indian War (1755-67). His idea of a chaplain then was a "gentleman of sober, serious and religious deportment, who would improve morale and discourage gambling, swearing and drunkenness."

An interesting aside which came out of the study was a comparison of the way chaplains and their civilian parish minister counterparts use their time. Chaplains spend 40 percent of their work week in the Pastor/Counselor role, 24 percent of their time in the Administrator/Supervisor role, and 15 percent of their time in the Liturgist/Preacher/Priest role. In 1956 Samuel W. Blizzard found that parish ministers divided their work day by spending 40 percent of their time in the Administrator role, 25 percent of their time in the Pastoral role, and 20 percent of their time in preaching and priestly work. Thus, chaplains spend approximately 15 percent more of their total time in pastoral work and counseling than do their civilian colleagues; and parish ministers spend approximately 15 percent more of their total time in administrative work than chaplains — an enticing bit of information for seminarians or pastors considering the chaplaincy.

Agreement in Role Expectations

The most important section of the study was that which measured the extent of agreement between chaplains and commanding officers on overall role expectations for chaplains. Expectations were determined by asking chaplains and commanding officers to rate thirty chaplain activities on a one-through-six scale of importance. Chaplains, in addition, were asked to estimate their commanding officers' opinions. Mean values were computed from the ratings assigned each activity and were used as a basis for ordering the activities into three rankings. Correlation coefficients were computed to determine whether there was agreement between the rank-orders. The coefficients were found to be highly significant and provided support for the following conclusions:

- Chaplains estimated the majority of commanding officer expectations with remarkable accuracy and expressed

belief that overall agreement exists between themselves and commanding officers regarding expectations for the chaplain's role.

- Chaplains and their commanding officers *did in fact* agree in their overall expectations for the chaplain's role.

The importance of these conclusions cannot be overemphasized. Numerous studies on civilian clergymen document the anxiety and uncertainty many of them experience because of differences of opinion between pulpit and pew, or between the pastor and his national or local leaders. If the commanding officers' expectations for chaplains differed significantly from those held by chaplains, or if the chaplains suspected a significant difference between their opinions and their commanding officers' opinions, one could conclude that social interaction between the two groups would probably be ineffective and dissatisfying and that personal conflicts could easily follow. This in turn would tend to decrease chaplain effectiveness and productivity.

But there simply was no gap in overall expectations. This, perhaps, more than economic security, the esteem of high ranking officers and status within the system, may account for the satisfaction many chaplains feel toward their ministry in the Armed Services; it may be one of the major reasons why approximately half of the more than 30,000 chaplains and ex-chaplains will remain or did remain in the service for most or all of their careers.

It is not necessary here to go into complicated statistical analyses to demonstrate the overall agreement between chaplains and commanding officers. This agreement is apparent simply by noting that both groups rated the same five activities out of the total thirty as being most important: (1) "Conduct Divine Services for the worship of God"; (2) "Keep confidences"; (3) "Minister to the sick, dying, bereaved"; (4) "Provide counseling for those having difficulties in religious matters, i.e., questions of faith, conscience"; (5) "Provide counseling for those having marital difficulties or family conflicts" (ranked in that order by the chaplains).

Even more impressive was the chaplains' ability to estimate their commanding officers' opinions, thereby demonstrating that chaplains have few misconceptions of how

commanding officers view the work of chaplains. It is interesting that when the chaplains erred significantly in their estimate of the commanding officers' opinions it was because the chaplains thought the commanders would be *less* sympathetic to a religious point of view and more concerned with military forms of religion than they really were. Thus, chaplains expected commanding officers to rank the activity "Encourage the active sharing of religious faith with others" as number 26 in the list of 30. Instead, the commanding officers ranked it twelfth, only three ranks behind the chaplains' ranking of nine for that activity! Also, chaplains thought that commanding officers would rank the activity "Offer invocations and/or benedictions at official ceremonies" as number 14. The commanders ranked it 27, only one rank higher than the chaplains ranking of 28 for that activity.

"Military Religion"

As one might expect, chaplains were much clearer in their expectations than the commanding officers, who were vague and uncertain about the importance of a number of the chaplains' jobs. But the chaplains also showed disagreement among themselves regarding the importance of a few tasks. For example, both the chaplains and the commanding officers differed widely among themselves on their rating of the importance of the activity to "Conduct Divine Services for the enhancement of leadership and command ability." In fact, both groups showed greater within-group disparity in their ratings of this activity than in their rating of any other.

When I included this item in the list of chaplain activities, I knew it would be considered offensive and inappropriate by some. I had never seen it listed among chaplain's duties, but decided to make it part of my list since a former Chief of Naval Operations said in 1970 in testimony at the U. S. District Court in Washington, D.C., that the purpose of Sunday services for Catholic, Protestant and Jewish Naval Academy students was "to enhance their leadership and command ability."

Thus, in the minds of at least some high ranking military officials, there should be a civil or nationalistic dimension to

worship services conducted in the military. This is undoubtedly the sort of thing that has been called "military religion" by Peter Berger and others.

The disparity of ratings on this activity by both the chaplain and the commanding officer groups indicates that the existence of "military religion" is *not* a matter that can be superficially assumed to exist uncontested and thriving in the military. It is, rather, an issue over which both chaplains and commanding officers have ambiguous (for some), divergent and, in many instances, conflicting views. The chaplains, incidentally, ranked it on the bottom of their list, indicating that they considered it their least important activity. The commanding officers ranked it as number 20 of the 30 activities.

The second most controversial activity as far as chaplains were concerned was to "Witness against an attitude of hatred for a military enemy." The assumption underlying this activity is that chaplains should exercise a prophetic ministry to men in combat; and, therefore, should not function in a palliative role or even in merely a supportive role. The responses to this item, however, seem to indicate that chaplains differ widely in their views of what they can and should do or say in providing moral guidance in battlefield situations.

This is an area where the churches could help chaplains by clarifying the principles upon which chaplains should, and the procedures by which they could, effectively raise their voices and exercise a prophetic ministry to men in combat and to their commanders.

Some chaplains serve under commanding officers whose views of ministry differ drastically from the way in which chaplains see their work. I felt a very deep regret for the few chaplains who returned their questionnaires with almost complete disagreement registered between what they considered important and what they thought their commanding officers considered important. These chaplains were obviously experiencing severe role conflict similar to that described in several widely-circulated articles written by former chaplains who, on the basis of their own particular unsatisfactory experiences, made devastating cases against the chaplaincy.

Conclusions and Implications

Criticisms of the military chaplaincy, including those from persons whose experiences are atypical, need to be heard, and steps need to be taken to instruct commanding officers about the proper role of chaplains. This is necessary especially because the study has shown a very real need for a more precise understanding of the role of the chaplains on the part of some commanding officers.

As the study suggests, chaplains occasionally find themselves in circumstances which place them under insiduous pressures. They will be tempted to sell out to the system, to get along lest they rock the boat and end up with a bad "fitness report." Herman Melville saw the dilemma of the chaplains when he described him as being "as incongruous as a musket would be on the altar at Christmas." And while every minister faces conflicts, ambiguities and tensions, the tensions for chaplains are more intense. Thus, the only way chaplains can be genuine and honest men rather than mere functionaries is to be sensitively atuned to these tensions and to try to deal with them as genuinely and creatively as they can.

Chaplains also need to be reminded of basic biblical and ethical norms. I was shocked to find that nine chaplains considered "Keeping confidences" as one of the less important activities of chaplains. One wonders whether these chaplains appreciate the extent to which persons need intimate, confidential relationships; or whether these chaplains are aware that a clergyman has both the moral obligation and full legal right to respect the confidences of others when he functions in his professional role.

I do not believe that chaplains are interested per se in upholding the present chaplaincy system except insofar as change would diminish their opportunity for ministry. Some critics are calling for a chaplaincy that would eliminate military rank, military uniform, military promotion and military pay. They would have the chaplain more directly responsible to his church, paid by his church and promoted by his church.

Chaplains generally react negatively to such proposals, not necessarily because they are being defensive, but because they see innumerable difficulties involved in the implemen-

tation of these ideas. Also, they see them as simplistic.

A number of the churches have also resisted these proposals. My own denomination, the American Baptist Convention, which is far from timid in these matters, has gone on record stating that "those who have responsibility for this ministry to secular agencies (i.e., the military) and are most familiar with its problems believe that the uniformed chaplaincy is the best pattern yet devised for it. That this present system has problems few would deny. **Civilianization would not solve many of these problems and would create new ones."**

Whether or not changes are made, I believe that what matters most to chaplains is a more effective ministry to the men they serve. This is clearly a major implication of the study.

Of course the military chaplaincy can be improved! It is my opinion that the churches which provide clergymen to represent them, must take a more active part in telling the military what the gospel says and, on the basis of it, how they expect their clergymen to function. This must not, however, be done in a spirit of anger or suspicion as though the military were thought to be interested only in exploiting religion or as though chaplains were indifferent to genuine ministry. This is simply not so. The churches need to evaluate criticisms of the military chaplaincy in terms of the broader, more positive perspective provided by the findings of this study.

Robert McAfee Brown writes that "The greatest danger to a chaplaincy of integrity is that the chaplain will come to think of himself first as an officer and only then as a minister, or — at least as disastrous — that he will be thought of by those he serves in terms of that ordering of priorities." My study provided strong confirmation for precisely the opposite ordering of priorities both by chaplains and by their commanding officers: minister first, then officer. The data do not support Brown's apprehension.

According to the findings of this survey of 606 chaplains and 414 commanding officers, chaplains are *not* mere agents of group cohesion or promoters of military values, but primarily clergymen whose work is that of pastor, priest and preacher.

Dr. Hugh M. Miller, Chairman of the General Commission (c) with Chaplains (CPT) Hugh J. Bickley and (LTC) Whitfield McMillan at Camp Casey, Korea. Dr. Miller visited over 150 chaplains during his Far East tour.

General Commission's Fall Meeting

Among the highlights of the fall meeting (Oct. 16-17) of the General Commission on Chaplains and Armed Forces Personnel was the report of the Chairman, Dr. Hugh McHenry Miller.

Dr. Miller had visited approximately 150 chaplains in Alaska, Japan, Korea and Hawaii during a two-week trip in September. He gained a high regard for the quality and comprehensiveness of the chaplains' varied ministries. As a guest of the Republic of Korea chaplains he participated in an inspiring field service in which more than 2,000 Korean service personnel were baptized. The candidates had attended weekly Bible study classes for a year prior to their acceptance for baptism.

Major items of General Commission business at its fall sessions were the acceptance into Commission membership of the Swedenborgian Church, and the passage of three resolutions. (See pages 40, 75.)

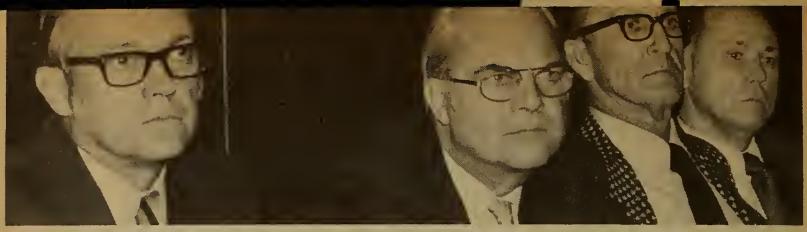
(Above l-r) The Rev. Alfred E. McWilliams, Christian Methodist Episcopal, representative to the General Commission, makes a point to the chair. Also shown are Dr. Frank K. Sims, National Baptist Convention of America and Dr. Roscoe Snowden, Church of God (Anderson, Ind.).

The Rev. George D. McCurdy (l), newest denominational representative to the Commission, enlightened and entertained at the evening session with his interesting answer to the question, "What is a Swedenborgian?" The reactions of Chairman Hugh Miller were shared by the rest of the assembly.

Dr. Miller chairs the meeting for a briefing from the Armed Forces Chaplain Board on the propsed new officer career management program. Giving details are Chaplain, Maj Gen, Roy M. Terry, Air Force Chief of Chaplains, Chaplain (COL) Duncan C. Stewart, AFCB Exec. Sec., and Chaplain, Col, Isaac M. Copeland, Jr. from the Personnel Division in the USAF Chief's office.

(Above l-r) Conferees Mr. Floyd Robertson, NAE, Dr. Alister Sinclair, Presbyterian, and the Rev. Gordon Anderson, Baptist General Conference concentrate on the proceedings.

(Below l-r) A thoughtful Presbyterian delegation includes the Rev. Peter Salerno, Dr. Robert B. Harriman, the Rev. James J. Alexander and retired Navy Chaplain S. David Chambers.



Giving rapt attention to business are Dr. Daniel C. Thomas, Presbyterian, Dr. Donald F. Landwer, NCCUSA, the Rev. Leonard Woodall, Jr., Free Will Baptist and former Navy Chief of Chaplains James W. Kelly, Southern Baptist.

RESOLUTIONS

(1) Whereas thousands of discharged servicemen and women upon return to civilian life have found their lives stigmatized by adversely coded numbers on their discharge papers; and whereas it is an unwarranted invasion of privacy to make these numbers public; and whereas these numbers may tend to be prejudicial and punitive in nature when they are made accessible to public and commercial institutions; the General Commission on Chaplains and Armed Forces Personnel urges that the Department of Defense abandon the use of such separation numbers on all discharge papers.

(2) The General Commission on Chaplains and Armed Forces Personnel expresses appreciation to the Department of Defense for adding to the number of accompanied tours for U.S. service personnel in Korea. The Commission encourages a serious effort on the part of the Government to greatly augment its authorizations and support facilities for American dependents in the area.

(3) The General Commission on Chaplains and Armed Forces Personnel, recognizing that more than one of its affiliated denominations is interested in initiating experimental civilian models of ministry to the Armed Forces, goes on record as encouraging such experiments and expresses its willingness to serve as a clearing house to assist denominations to the end that these experiments may be ecumenical, diversely located, and adequately evaluated; it is understood that the membership of the General Commission shall be kept informed of all such projects.

The Rev. Henry Duhan (l), UCC delegate, shares table space with new representatives to the Commission, the Rev. George D. McCurdy, Swedenborgian and from the Evangelical Congregational Church, Chaplain Ronald D. Miller and Bishop Herbert D. Wittmaier.

Commission members welcomed The CHAPLAIN's new Assistant Editor, Chaplain, Col, Norman G. Folkers, USAF (Ret). (Below) BG David E. Rippetoe, Commander of the 601st Tactical Control Wing, wishes Chaplain Folkers well at his retirement ceremony. Mrs. Folkers was also honored.

The Feast of the Nativity of Christ

Translated by Anthanasios R. G. Rector

(Translated from the Serbo-Croation of Professor Lazar Mirkovic by Chaplain (Maj) Anthanasios R. G. Rector, USA, an Eastern Orthodox priest.)

IN MEMORY of the birth of Christ the Church celebrates the Feast of the Holy Nativity, or Christmas. The Liturgical language is: "The Nativity in the Flesh of our Lord God and Savior Jesus Christ." When the birth of Christ was celebrated along with his Baptism, this feast was called in Greek, *Epifaneia,* "Manifestation"; *Theofaneia,* "The Manifestation of God"; *Eorti Ton Foton, Ta Fota,* "The Feast of Lights"; *Gennesis tou Christou,* "the Birthday or the Birth of Christ"; in Latin, *Nativitas Domini.* The feast of the birth of Christ was called in ancient times the "First Manifestation." The Nativity of Christ is the most shining of all the Twelve Great Feasts and today is celebrated on 25 December. When in ancient times Christmas was celebrated on 25 December, it was held that the Lord Jesus Christ was truly born on that date. But in fact the actual month and day of his birth are unknown.

DURING the first three centuries of the Christian era, the Nativity of Christ was not celebrated at all. In the

list of Christian feasts given us by Tertullian and Origen we do not find Christmas, nor is it mentioned in the work *Testamentum Domini N. Jesu Christi;* and in the fourth and fifth centuries we do not find this feast celebrated in the provinces of the Roman Empire. It was not celebrated for the simple reason that the Christian view of man and of human life in primitive times did not attach importance to physical birth and physical life nearly as much as that which it gave to the spiritual birth (Baptism) and to physical death as a birth into eternal, spiritual life; the death of a martyr was called his "birthday." To the ancient Christians, physical birth was not a cause for rejoicing, either for the one who was born or for the world; rather, it was felt that the time for rejoicing is when a sinner was born again in his own time through Baptism. When he became a partaker of that spiritual birth, the Christian might on the day of his Baptism, say with the long-suffering Job: "Let the day perish on which I was born, and the night in which it was said that a male child is conceived" (Job 3:3). So much did the early Christians despise the day of physical birth that they called it the day of a man's death, while the day of the death of a martyr was called his birthday (*natalia*). Because of this attitude, the early Christians celebrated and established other feasts before they ever thought of establishing Christmas. Among these were Easter and Sunday, which is the weekly commemoration of the Resurrection of Christ, as well as Pentecost and the feasts of the martyrs. Likewise, the Feast of the Baptism of Christ was celebrated before Christmas ever existed, and its celebration provoked conflict with the heretics. Before the Orthodox Catholics did so, the Gnostic heretics celebrated the Feast of the Baptism of Christ. The Gnostics regarded this event as the most important of all in the life of Christ. They taught that Christ became the Son of God at his Baptism and at the time of the descent of the Holy Spirit; they taught that prior to the Baptism, Jesus of Nazareth was an ordinary man, subject to sin. St. Clement of Alexandria, in condemnation of the Gnostics, says, "The followers of Basilides celebrate the day of his (the Saviour's) Baptism and continue the whole night before the feast joyfully reading aloud various Scriptures, etc.; they say that it (the Baptism) took place in the 15th

year of the reign of Emperor Tiberius on the 15th day of the month Tibius (10 January), while some of them say that it took place on the 11th day of the same month (6 January)."

AGAINST this Gnostic teaching about the celebration of the Baptism of Christ, the Orthodox Church introduced the Feast of the Baptism of Christ, in order to emphasize its teaching that the Savior was up to the time of his Baptism indeed God, and that the events which took place during that Baptism revealed and made manifest to the world the reality of his Divinity. Therefore the feast is called *Epifaneia, Theofaneia,* the Manifestation, or the Manifestation of God. In this feast was grouped all those events which occurred in the life of the Saviour on earth from his birth through his Baptism in Jordan, namely: the Nativity, with the Adoration of the Magi, the Miracle in Cana of Galilee, etc. Thus, the Manifestation was proclaimed in this feast in a multitude of ways. Frequently, the Nativity was considered to be the most important single commemoration of the feast and tended to obscure the significance of the Baptism.

Consequently, in the East the primitive Feast of the Baptism and Birth of Jesus Christ were celebrated together on one day, 6 January. This feast commemorated all the events mentioned above, and a separate Christmas on 25 December did not exist.

Now, from the Epiphany on 6 January, a collective feast, the Feast of the Nativity of Christ was transferred and came to be celebrated on 25 December. This event occurred first in Rome, or in other words, the earliest celebration of a separate Christmas on 25 December took place in Rome.

According to certain writers (Duchesne, Leclercq) the date of 25 December as the Feast of the Birth of Christ was known earlier than the year 336. but how much earlier is not known. According to others (Vsener) Pope Liberius established the Feast of the Birth of Christ in Rome in the year 354. That the Feast of the Birth of Christ was celebrated in Rome in the year 354 on 25 December is testified to by a calendaric and chronographic document belonging to the year 354 and known by various names, such as: *The*

Liberian Calendar, Anonymus Cuspiniani, Catalogus Bucherianus, the *Calendar of Furius Philokalus,* or briefly, as the *Chronograph of the Year 354.*

In this document in the section *Dispositiones martyrum* for the 8th calend of January (25 December) we find: "The day of the Birth of Christ in Bethlehem." (*VIII Kal, Ian. natus Christus in Betleem Judae.*) It is therefore evident that the Birth of Christ was celebrated in Rome in 354 on 25 December, while the rest of the Churches were keeping 6 January.

THE separation of the commemoration of the Birth of Christ from Epiphany on 6 January is explained in various ways. According to some authorities, when martyrdom ceased, earthly life began to be valued, and with it the beginning of earthly life (birth), while according to others it was necessary to oppose the pagan celebrations which were observed before 25 December and on 25 December itself, by establishing a Christian feast on that day. Thus, in Rome from 17 to 23 December the feast of Saturnalia was celebrated; it was the sorrowful feast of the god Saturn or Chronos (who devoured his own children) and featured gladiatorial contests. After the Saturnalia, the pagan feast of the "invincible Sun" was celebrated in Rome on 25 December.

From the Emperor Aurelian until Constantine (274-323) the sun god was acknowledged as the official god of the court and the government and was called "Sol Invictus" or simply "Invictus." He was worshipped with especially great solemnity in the time of the Emperor Julian. The feast of the sun god was celebrated in Rome on 25 December because on that date, as is apparent to everyone, the sun begins to alter its path through the heavens and increases in warmth and light; this signified victory over the darkness and the birthday of the sun, of the invincible sun god, and in the calendar of Philokalos it is listed as the Birthday of the Invincible Sun God (*Natalis solis invicti*). The cult of the sun and of his feast spread in the Roman Empire from the East (Syria, Egypt). Contrary to his predecessors, Constantine the Great began to give reverence to the God who created the sun and who, according to the prophet Malachi

(4:2) is called the "sun of righteousness." "And there shines upon you who fear my name, the sun of righteousness." In this state of affairs, to the Christians of that time, it was desirable to contemplate the birth of the "sun of righteousness" on the day of the invincible sun, to proclaim the Light of the world, and on that day to establish the feast of the Birth of Jesus Christ; the prophet Malachi calls the Messiah the "sun of righteousness" and the prophets call him the Light which shines in the darkness, as the Star of Jacob (Numbers 24:17), while St. Simeon calls the Messiah "The Light of revelation to the Gentiles" (Luke 1:32). Likewise, the hymns of the Church frequently compare Christ with the sun and his mighty acts with the victory of light over darkness, calling him the sun, and we find the same comparison in the services of the pre-feast of Christmas and in those of Christmas itself, in the liturgy of the Eastern Orthodox Church. Thus St. Cyprian calls Christ the true Sun (*sol verus*). In a sermon which some ascribe to St. Ambrose and others to St. Maximum of Turin it is said of Christ that "He is our new Sun." The same statement is made by Sts. Gregory Nazianzen, Zenon of Verona, and others, and we find it in the poetry of the Church as well. St. Ephraim of Syria sings in his hymns, "There proceeded from her (the Theotokos) the sun of righteousness, who by his rising illuminates the entire world." In the Christmas service of the Eastern Orthodox Church we read: "The light has shone upon us"; "Thou has shone forth from the Virgin, O Christ, the reasonable Sun of Righteousness . . . . ;" "Thee do we worship, the Sun of Righteousness."

ON THE BASIS of this evidence it is apparent that the Roman Christians, on the day which the pagan calendar designated as the feast of the birth of the sun god "Natalis solis invicti," established the feast of the birth of the new and true Sun, Christ. It is apparent that the Feast of the Nativity of Christ was established on 25 December not because of revulsion against the pagan feast but because of the relationship between the natural phenomenon of the increasing length of the day on the one hand and the spiritual concept of the coming of Christ on the other.

While the Feast of the Nativity of Christ was celebrated

in Rome on 25 December by the year 354, in the East nothing was celebrated on that day. Rather, the Nativity continued to be celebrated on Epiphany, 6 January, together with the other commemorations of that day. Only gradually was the celebration of 25 December introduced in the East and in the rest of the Christian Church. While the West received the majority of its feast days from the East, along with the dates on which they were celebrated, the reverse was the case with 25 December, Christmas.

In the East, Constantinople, the new imperial capital, was the first to accept the celebration of Christmas on 25 December. St. Gregory the Theologian introduced it there. When the Emperor Theodosius the Great ascended the throne on 19 January 379, after the death of Valens, the Orthodox Catholics received as their bishop in Constantinople the former bishop of Sasima, who at that time was a desert-dwelling hermit in Asia Minor, St. Gregory Nazianzen, "the Theologian." He assembled the Orthodox Catholic faithful in one parish church, that of St. Anastasios, which had formerly belonged to the Arian heretics but which was turned over to the Orthdox Catholics by the new emperor. The date was 26 November 379, St. Gregory proclaimed that the Feast of the Nativity of Christ would be celebrated in Constantinople for the first time on 25 December 379, and this did in fact take place. When St. Gregory had to leave the city and abandon the episcopate there, shortly after the Second Ecumenical Council in 381 as a result of the actions of his enemies, this celebration may have ceased temporarily. A story exists to the effect that the feast was introduced in Constantinople in 395 by the Western Emperor Honorius, son of Theodosius the Great, when he came from Rome to visit his brother the Eastern Emperor Arkadios. He argued successfully in favor of the celebration of Christmas on 25 December and convinced Arkadios to introduce it (or perhaps to re-introduce it) in Constantinople.

Evidence points to the introduction of Christmas in eastern Asia Minor by St. Basil the Great between 371 and 374. In Antioch, where Christians had first been called Christians, the feast and the date were introduced by St. John Chrysostom. Even later on, sometime after the year 400, the feast and date of 25 December were introduced into

Cyprus, Egypt, and Palestine. Evidence exists that Jerusalem and its environs was one of the last regions to accept the new practice from the West.

Of all Christian groups, only the Armenians continue to hold to the old custom of celebrating the Nativity of Christ and the Epiphany together on 6 January.

IT IS interesting to note that these events and the circumstances which surrounded them have been completely forgotten by succeeding generations of Christians, to the degree that the very origin of Christmas became lost, so that the history behind it had to be unearthed by archeologists and scholars in fairly recent time. It is good for us to know why and how many things which we take for granted today came into existence, and also for us to realize that Christian practices have varied from place to place and from age to age. The ancient Christian concept was to preserve what existed before but creatively to integrate new practices into the old framework which would be harmonious with the latter and which would enrich the spiritual lives of the Faithful.

PREACHING CLINIC

(*Continued from page 19*)

will face up to the issues involved and exercise all the functions allotted to their respective occupation groups" (Leonard Griffith: *The Need to Preach,* p. 45)? It is recounted that when the message was passed along back in 1805, cheers broke out from the ships in the line. Can you imagine anyone whooping it up for the twentieth century rewording?

THE END

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Hearing AND Seeing

They Understand and Respond to What They See and Hear

By W. L. Krieger

ALL clergymen have experienced an occasion when words alone did not express their ideas. Thoughts which seem so clear to us sometimes confuse our listeners. Words don't always have the same meaning to everyone. How often have you said to yourself, "If only my congregation could see what I'm saying, they'd understand!"

Here is such an example. A speaker was demonstrating a feeling of patriotism. He displayed a color drawing of the American flag and asked a rhetorical question: "Do you care if I tear this flag?" He paused. I found myself inwardly saying, "Of course I care . . . DON'T!" Still a pause. Then he violently tore the picture in two and four and more. I hated that act. I love the flag because it symbolizes the country I love. Words alone could not have moved me with a feeling of patriotism for my country as much as his "tearing the flag to pieces." Visual aids, even a simple picture, can

and do affect our emotions and cause us to respond with our beliefs and feelings.

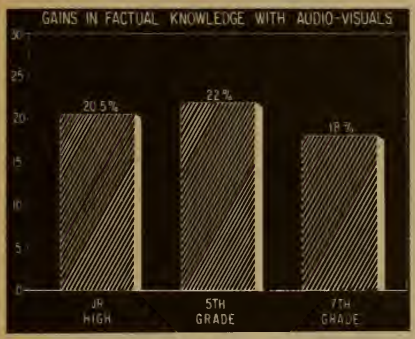
Audio-visual aids show your audience what you are saying by lending clarity and accuracy to your verbalized ideas. The new insight which you develop by selecting your own visual presentations can help you become a more effective communicator. Selecting visual aids for your preaching and teaching can be as easy — or as difficult — as writing a sermon. You just approach your subject differently. That's the purpose of this article — to encourage you to use visuals in planning your sermons. The visual presentation will assist you to communicate more effectively and will assist your audience to understand better, retain the information longer and be more powerfully motivated, more deeply committed people.

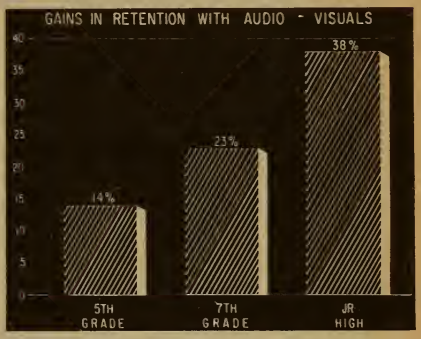
Verbal Sermons

Most of us (I'm including myself) have been conditioned to preaching verbal sermons. Our seminary classes were lectures by professors who occasionally used a blackboard and perhaps a map once in a while. We are conditioned to accept the verbal message approach and are "locked into" this method. However, most of our listeners are conditioned to a visual approach since they have been taught with visual media and spend much of their time watching TV. It is a new world. Do we keep pace with the communication methods or expect our congregations to accept our non-visual approach? Mr. Vincent Dolan, consultant on visual catechetics who pioneered work in visual sermons (which he describes as "illuminated walls in the church"), argues that projected images are today's stained glass windows. They can teach, inspire and heighten our worship. And, unlike permanent windows, they can change with the liturgical seasons and with the moral and spiritual needs of the particular time. When visual presentations are properly introduced to our congregations and the machinery (projectors, cords, screens, etc.) are carefully housed to avoid distractions, then visuals do not interrupt or distract from, but enhance, the worship service.

After I had properly prepared my parishioners for my first visual sermon presentation, there was no obvious dis-

play of surprise or amazement, even though they could see us arranging audio-visual equipment in the chapel. How did the congregation react? They were most enthusiastic and encouraged me to continue with visuals. Usually our parishioners are more responsive to progress than we clergymen. They are practical and will not be startled as long as they can understand that we are making an effort to communicate. *They* are ready for visual preaching, but are *we?*





Eric Burtus, audiovisual specialist and author of the book, "They See What You Mean," cites a research work in his class lectures. He concludes that after three hours there is a recall of 70 percent from telling alone, 72 percent from showing alone and 85 percent from showing and telling. Similarly, after three days, recall from telling alone was 10 percent; from showing alone 20 percent; but from showing and telling (use of visual presentation), it was 65 percent. This stimulus-response phenomenon is based on soundly analyzed principles of the learning process.

There is another special dividend. Mr. R. W. Tyler discovered that over a period of fifteen months students forgot 72% of the technical terms known at the completion of a science course. With terms connected with pictures only 22% were forgotten. In short, the visual element added much to learning effectiveness. Not only will visual presentations improve our preaching methods, but they will also enable our listeners and viewers to recall from 35 to 55% more of what we have presented.

Additional research proves that the percentage of "remembered information" is greater with visual education

even after months or years have passed. In separate research studies, Rulon at Harvard and Arnspiger at Columbia found up to 22 percent gains by groups using films in science, social studies and music over groups taught without films. (See diagram: Gains in Factual Knowledge With Audio-Visuals)

Still further research by Rulon and Arnspiger with youngsters in the fifth, seventh and junior high school showed a proportional gain in retention of knowledge with audio-visual aids. (See diagram: Gains in Retention With Audio-Visuals)

There are two schools of thought on the role of audio-visual aids. First, some contend that they are a supplementary help. The verbal message of the sermon definitely *is* important; your role as preacher is not minimized. Usually, the visuals appear for only a few minutes (although they can take longer with a filmstrip or motion picture). These minutes are well spent and are invaluable in gaining the interest and attention of the congregation and for illustrating the sermon's salient ideas. The verbal message is definitely an important part of *any* sermon; the visual is an auxiliary help (in the root sense of the word: a helpful aid).

Another school of thought emphasizes the experience aspect of using visuals which will change attitudes and behavior. All of us have been moved by a visual scene which touched our emotions and gave us a feeling of concern and thereby motivated us to respond. Many visuals will set the stage with scenes which will trigger our imagination and intellect and cause an emotional reaction.

Key to Human Development

Media can no longer be considered a machine. Television, radio, newspapers, magazines, tapes have all been channels which relay communication, entertainment, instruction and persuasion. Today, however, media can become a key to human unfoldment. Media is the message, the experience, the total involvement, the creation of the new relationships between God and man, man and society, and man and man.

According to Dennis Benson, we are living in an electronic world, an electronic environment with an electronic overload. Benson practices what he preaches and he has produced an offering entitled "Electric Liturgy," a personal-

theological-liturgical-innovative quest for a celebration of worship in the electric age. Not just a gathering of facts and material, "Electric Liturgy" is a walk through the mind and experience of Benson. In other words, life around us moves so fast, hits us so fast, that it becomes slurred and mixed together in our experience of it. Things are gone before we can really examine them and their relationship to us.

It has been scientifically observed that the human brain records human feeling responses along with the factual experiences and stimuli which produced the feeling. The feeling, or emotional response to every experience is instantly recorded with the other data.

It is easy to miss the conscious experience of human feeling response as rapidly changing external stimuli sweep around us in our dizzying world. What is the purpose of living if we are not to experience any of the feelings which are the real elements of our humanness?

The multi-media approach is designed to purposely create an emotional response in the participant as he is exposed to the same fast-flash-whiz-zoom type of experience — in spiritual uplift, worship, celebration, discovery and motivation. Taking part in the multi-media experience can heighten the individual's awareness and perception of his own human responses to the life in which he lives, moves and has his being.

Media presentations are not just slide-show gimmicks. They are a means of keeping up with the "vibes" of our electronic times. Media can provide an opportunity to ask questions about who we are in relation to a fast-moving, hard-hitting environment. Media can be an extension of ourselves as we use them to control, develop awareness of, and to experience our potentiality. Media can give us all a better chance to be a creative, communicating community of aware individuals.

So — visuals can be both: an *aid* to our verbal message as well as an *experience* which will teach and motivate.

Use Visuals With a Purpose

A word of caution must be inserted. There are visuals and visuals. We should not use slides, projected images, illustrations, flip charts or even blackboard images and drawings

just for the sake of using a visual aid. A visual MUST help the preacher in his presentation of God's Good News. We do not (or at least should not) use purple patches in our sermons and talks for the beauty of words alone; neither should we use visuals just for the sake of using visual presentations.

Scriptures Present Visuals

Saul spoke to David, "The king of Israel is come out to seek a flea, as the partridge is hunted in the mountains." And, again, in renewing his promise to the Israelites that the Egyptians would not prosper, "The Lord swore that he would not let them see the land flowing with milk and honey." And Christians recognize that Christ used visuals. Christ wrote in the sand for his audience (congregation). He pointed to a fig tree to illustrate a point. He asked for a denarius to emphasize his position.

Preachers should be the first to take advantage of any and all modern means to teach God's doctrine. With a good selection of visuals, congregations will be encouraged to give better attention to our sermons and thereby gain and retain more knowledge for a longer period of time. We will quickly discover that audiovisual aids enable us to preach more effectively.

Reaction of Parishioners

You might respond, "But, I believe my parishioners would object to the use of movies and slides in Church!" You may be correct. This is a consideration. It is important you prepare your parishioners for the introduction of visual materials into your sermon. Explain your plans in your bulletins and in your announcements from the pulpit for several weeks in advance of your first presentation. Create a climate of interest, anticipation and involvement. Let them know at which service you will use A-V media so they can have the option, should they so elect, to attend another of your services. In your advance announcements you can point out that the pulpit microphone was an addition to your service in order to facilitate communication. At first the sound system was unusual, but now it is taken for granted and appreciated. So, too, the projector and screen will appear unusual in the beginning, but later they will simply be teach-

ing aids for your more effective and interesting sermons.

Commerical Venders Come to Our Assistance

Commercial venders are now producing sets of visuals to be used at worship and liturgy services. The Franciscan Communication Center, to cite one source of supply, has produced two sets of TeleSLIDES and promised more sets to follow. The TeleSLIDES concept is an attempt to make audio-visual materials available to ministers, priests and rabbis. TeleSLIDES use powerful photography and recorded music to add a new dimension to the celebration of liturgy and prayer services.

In a leaflet entitled, "TeleSLIDES — An Introduction and Overview," they explain: "Using slides and recorded music as part of the worship service and liturgy is not so impossible as it sounds. First of all, it is not out of place, as it can be seen as an extension of both the participated music and of the sculpture or paintings which adorn the celebration. How you would use each illustrated song is determined by your liturgical needs. Each TeleSLIDES package offers suggestions and helps for using the slides and the music at your service and your own needs may well be recognized in the hints given there. The devotional vacuum of recent years has given rise to many "liturgical" celebrations or prayer services for specific groups.

The Paulist Press has recently announced a monthly homily/sermon service packet. You have a choice of preaching the traditional sermon from a prepared manuscript or you may use the visuals with a supplied outline of the sermon matter. The packet also includes paperback books, leaflets and reprints as background material for the suggested sermons for the month.

There are numerous films, filmstrips and visuals of all types which you can utilize for "visual preaching." Try it — you'll like it — and so will your parishioners. THE END

Buddhist - Christian Misunderstandings

By Eldon R. Hay

(Many Christian chaplains who have served — or are serving — in the Far East have enjoyed Buddhist friends, but have found it difficult to comprehend their faith. Dr. Hay's comparison of some basic tenets of the two faiths is a helpful step toward new understanding. Ed.)

"INSTEAD of taking certain words, defining them according to our perceptions, and forming our conclusions on this basis, it's much better to look at the functional equivalents between Buddhism and Christianity. In this way we'd avoid some of our misconceptions." So said the Rev. Francis Seeley, an American Presbyterian who studies, teaches and translates at the Christian Theological College in Chiengmai, Thailand. Since going to that country in 1946, he has made an earnest study of Thai Buddhism. One monk told me that Mr. Seeley probably knows more about that subject than any native Thai. But what are some of the misconceptions Mr. Seeley refers to?

God functions for Christianity in somewhat the same way that *dharma* does for Buddhism. Difficult to translate, *dharma* means "way" or "law" or "religion." On the surface, it seems that a great gulf separates these two world faiths, in terms of their respective ultimates. The Christian insists that God is personal, the Buddhist that *dharma* is impersonal. But what is the Buddhist really saying? He sees that most personal relationships end up tragically. Either the relationship grows sour, or it is

broken by death. A personal relationship is an impermanent one. In contrast, the Buddhist sees *dharma* as a permanent quality. The permanent — or eternal — nature of God is a basic tenet of the Christian faith too.

Again, when the Christian hears the Buddhist describe his ultimate, *dharma,* as impersonal, he tends to translate that into an indifference, a coldness. Yet to the Buddhist, to be personal has the connotation of showing favoritism. The Buddhist wants to insist on the justice and the impartiality of *dharma.* Yet even so the Christian ultimate, God, is seen to send rain on the just and the unjust. Moreover, Mr. Seeley seemed convinced that Buddhists did find a warmth, a security, a sense of belongingness in their relationship to *dharma.* He related the incident of a painting by a Buddhist monk of a mother with a child in her arms. When asked as to the significance of the painting the monk replied that the mother symbolized *dharma,* the child a faithful follower of *dharma.*

THERE seems to be a very fundamental disagreement as to the meaning of the self, the individual. Christianity insists upon the reality of the individual, a reality maintained — in some sense, at least — even when the person draws near to God in heaven. The Buddhist holds by the doctrine of *anatta,* literally "non-self." The so-called individual, says the Buddhist, is but the conglomeration of impermanent parts: parts that disintegrate at death — there is no "soul" or "self." In the doctrine of *anatta,* the Buddhist is aiming at getting rid of the divisiveness of beings, casting off whatever keeps things apart. *Anatta* quarrels with the view of the self which sees it as separate from and over against other persons and things; a stance in which one must struggle to maintain his identity. Buddhist ethics are the attempt to break down the barrier between self and others.

On the other hand, the Christian goal is oneness to God. In one sense at least, this too implies "non-self": unity with God does overcome the alienation and separation between creature and Creator.

Look at the same question from a different point of view. The historical Gautama Buddha, after his enlightenment experience at about the age of thirty-five, didn't lose what Christians call "self-identity." Yet Buddhists say — with equal truth — that from that

juncture onward the Buddha had no identity as a self. They mean that his enlightenment experience was the same time an overcoming of his egocentricity. Admittedly, there is certainly a difference in emphasis between the two faiths, yet they are not poles apart as one usually believes on first hearing of the separate doctrines.

HOW IS salvation, redemption, wholeness to be gained? Buddhism never tires of insisting that you are responsible for yourself; you are dependent on yourself. Christians, on the other hand, particularly Protestants, have insisted on the elements of faith; that man, without God, can do nothing. Both traditions have a place for both "faith" and "works," though the emphasis again may differ. For alongside the insistence upon individual responsibility, an indispensable part of the Buddhist liturgy includes the chant:

I take refuge in the Buddha,
I take refuge in the Dharma,
I take refuge in the Sangha.

The "Sangha" is the Buddhist equivalent of "fellowship" or "congregation." And there is a sense in which it is false to say that Buddhism believes, or teaches, that man can save himself. For if there were no eternal *dharma,* then man could not possibly save himself. On the Christian side, the faith vs. work controversy is enshrined in the New Testament in the differing emphases given by the apostles Paul and James. Paul himself voices the ambiguity: "Work out your own salvation . . . for God is at work in you . . ." (Phil. 2:12, 13).

In connection with this idea of salvation, Buddhists speak of the ultimate goal as entering *Nirvana.* For decades, Western scholars understood this as meaning extinction. This is neither annihilation nor extinction, but a state too wonderful, too joyous to be defined or even described. On the Christian side, Paul struggles to express the reality of a new spiritual body, related to — but different from — our normal material body.

In these areas, there are differences. But they are often differences in emphasis. Digging beneath the surface of words, creed and liturgy, one often finds a common — or almost common — fount of experience and of life. THE END

Chaplain, Maj Gen, Roy M. Terry, Chief of Chaplains, USAF administers the oath of office to the Rev. Lorraine Kay Potter, first woman to become an Air Force chaplain. Chaplain Potter and her mother, Mrs. Francis Fallon, are both American Baptist ministers. . . .

The Air Force's First Woman Chaplain

Washington, D.C. — The newest chaplain in the Air Force is also unique — a first in the Air Force. She is Chaplain, First Lieutenant, Lorraine Kay Potter. Chaplain Potter was sworn into the United States Air Force on Thursday, 27 September 1973 in the office of Chaplain, Major General, Roy M. Terry, Chief of Air Force Chaplains. Chaplain Terry administered the oath of office and pinned the silver bars of a first lieutenant on Chaplain Potter's shoulders. The ceremony was witnessed by Chaplain Potter's mother, Mrs. Francis

. . . After the cross of a chaplain come the bars of a first lieutenant, with Chaplain Terry and the Rev. Mrs. Fallon doing the pinning.

M. Fallon, herself an ordained Baptist minister, her brother and her twin sister, Mrs. Lou-Ann Kreamer.

A native of Warwick, Rhode Island, Chaplain Potter was the first woman ordained to the ministry of the American Baptist Churches in that state. Her pastor experience includes two years at West Webster United Church of Christ, Webster, New York, where she was a student assistant during a period when the church did not have a regular pastor. Since ordination she has served as a supply preacher during school summer vacation months.

Chaplain Potter earned a Bachelor of Arts degree in Religion and Psychology from Keuka College in Keuka Park, New York, a Master of Divinity degree from Colgate Rochester Divinity School in Rochester, New York; she also did two years of post graduate work in Clinical Pastoral Education at Yale-New Haven Hospital, New Haven, Connecticut. Chaplain Potter comes to the Air Force Chap-

laincy certified as an Acting Supervisor within the Association of Clinical Pastoral Education. She will be assigned to the Chaplain staff of Wilford Hall USAF Medical Center at Lackland Air Force Base, Texas following attendance at the Chaplain Orientation Course at the Air Force Chaplain School in November.

Chaplain Potter is active with Professional Women in American Baptist Churches, a group working to help bring more women into positions of leadership within the ministry.

Chaplain Potter is symbolically flanked by the officials who represent her new dual lines of authority — for the Air Force, Chaplain Terry and for the American Baptist Churches, Chaplain Charles F. Wills, Executive Director of the Department of Chaplaincy Services.

New All-Service Policy
See Editorial, Page 4

August 7, 1973
NUMBER 1304.19

ASD(M&RA)

Department of Defense Directive

SUBJECT Procurement of Chaplains for the Armed Forces

References: (a) Title 10, U.S. Code 3293, 5576 and 8293
(b) DoD Directive 5120.8, "Armed Forces Chaplains Board Charter", Dec. 19, 1969
(c) Part 3, Higher Education, Education Directory (current edition) published by the Department of Health, Education and Welfare

I. PURPOSE

This Directive supplements the provisions of references (a) and (b) by establishing minimum education and ecclesiastical endorsement requirements for appointment in the chaplaincy of the Armed Forces.

II. APPLICABILITY

The provisions of this Directive apply to the Departments of the Army, Navy and Air Force.

III. POLICY

A. Education Requirements for Appointment as Chaplain. An applicant must:

1. Possess 120 semester hours undergraduate credits (or the equivalent) from a college or university listed in the current issue of Part 3 Higher Education, Education Directory (hereafter referred to as the "Directory") published by the Department of Health, Education and Welfare (reference (c)); or

2. Have completed work at a school which although not listed in the Directory is acceptable to a listed school to which he has presented a statement or transcript indicating that he has 120 semester hours credit or the equivalent.

3. Possess a Master of Divinity degree or an equivalent theological degree or have received credit for completing ninety (90) semester hours of graduate study in theology or related subjects from a theological school listed in the Directory or a theological school listed in the Directory of Catholic Colleges and Schools in the United States or from a graduate school which is a component part of a college or university listed as accredited on the theological level in the Directory (reference (c)); or

4. Have completed work at a nonlisted graduate theological school if he presents a statement or transcript from a graduate theological institution listed in the Directory as accredited, indicating that he has 90 semester hours graduate credit or a graduate theological degree acceptable to that institution.

B. Ecclesiastical Endorsement of Chaplains. As a prerequisite to appointment as a chaplain, an applicant must receive endorsement from an ecclesiastical endorsing agency recognized by the Armed Forces Chaplains Board. This endorsement must certify that the applicant is:

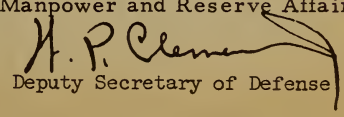
1. A fully ordained or qualified priest, rabbi or minister of religion;

2. Actively engaged in the full-time pursuit of a religious vocation; and

3. Recommended as being qualified spiritually, morally, intellectually, and emotionally to represent his church or synagogue in the chaplaincy of the Armed Forces.

IV. EFFECTIVE DATE AND IMPLEMENTATION

This Directive is effective immediately. Two copies of implementing instructions shall be forwarded to the Assistant Secretary of Defense (Manpower and Reserve Affairs) within 90 days.



Deputy Secretary of Defense

The UPPER ROOM Honors Chaplains, Cites Their Chiefs

(See Editorial, p. 3)

Dr. Wilson O. Weldon,
Editor and host at the dinner.

(Below) Dr. Weldon, and the three Chiefs with their ladies.

Chaplain Roy M. Terry

Chaplain Gerhardt W. Hyatt

The Chiefs Respond

Chaplain Francis L. Garrett

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Paul G. Schade Retires

Bolling AFB — A retirement luncheon was held on 30 August 1973, at the Bolling AFB Officers' Club, honoring Chaplain, Colonel, Paul G. Schade, Chief of the Professional Division, Headquarters, USAF. This marked the completion of 24 years active duty service. Prior to assuming his responsibilities in the Professional Division at the Chief of Chaplains office, Chaplain Schade was Staff Chaplain at 2nd Air Force (SAC), Barksdale, Louisiana and at 5th Air Force (PACAF) Japan.

Chaplain Schade was awarded the Legion of Merit, 1st Oak Leaf Cluster, on his retirement along with the Air Force Chaplaincy Certificate. He was also presented with a bound volume of letters and pictures from chaplain friends throughout the Air Force.

His official date of retirement was 30 September 1973. During the month of September he was on terminal leave, and toured Europe with his wife Dorothy.

Health Services Command officials honored their chaplains at a special banquet during the first HSC Chaplains Conference. Among dignitaries present were (l-r) BG Marshall E. McCable, HSC Chief of Staff, Chaplain (COL) John C. Siege, Command Chaplain, Chaplain (MG) Gerhardt W. Hyatt, Army Chief of Chaplains, MG Spurgeon Neel, Commander of HSC and his deputy, BG Jack Pollock.

First Conference for Health Care Chaplains

The Army's new Health Services Command (HSC) sponsored its first command-wide chaplain conference recently at its Fort Sam Houston, Texas headquarters. In attendance were more than 75 chaplains from medical facilities across the country. Theme for the conference was "The Chaplains' Role in Health Care."

The conference moderator was Dr. Granger Westberg, Director of the Wholistic Health Center in Hinsdale, Illinois and a pioneer in clinical pastoral education. Also playing prominent roles in the four-day conference were Chaplain (MG) Gerhardt W. Hyatt, Chief of Chaplains, USA and MG Spurgeon Neel, HSC Commanding General.

The HSC consolidates responsibility for all U.S.-based health care services and training in more than 40 treatment facilities.

Guest speaker at the HSC Chaplain Conference banquet was Dr. Ernest Gordon, Dean of the Princeton University Chapel (l), here being welcomed by Chaplain (LTC) Bruce Hemple, HSC's Pastoral Services Chaplain.

The church's concern for the military was highly visible at the recent Episcopal convention in Louisville, Ky. Here, retired Army Chaplain Charles L. Burgreen, Assistant to the Bishop for the Armed Forces, mans the booth and visits with Chaplain, Lt Col, Earl J. Kingsley III, just returned from Germany.

Senior Chaplain T. D. Parham (above) at the Bainbridge, Md. Naval Training Center offers the commissioning prayer as Key 73 volunteers recess at the close of worship. On one Sunday afternoon, the visitors called on over 400 homes, leaving scripture portions and chapel schedules.

Dr. Ernest J. Arnold (l), retiring president of the Protestant Radio and TV Center, Atlanta, Ga. receives a special award from the Army Chief of Chaplains in appreciation for his "unique and significant contribution in the development and use of modern media for our personnel. Chaplain (COL) William A. Martin presents the award on behalf of the Chief. The Center has played a key role in preparing religious broadcast materials for the Armed Forces Radio and Television Service.

Chaplain (COL) Gordon E. Hutchins

Endorsing Executive Notes

The Rev. George D. McCurdy

Chaplain Hutchins Accepts American Baptist Post

The American Baptist Churches announce the appointment of Chaplain (COL) Gordon E. Hutchins as Director of Military Chaplains. He replaces Chaplain Herman Benner, who has resigned.

Chaplain Hutchins has completed 23 years of active duty. His final assignment was as post chaplain at Ft. Dix, N. J. The Vermont native plans to make his home in Valley Forge, Pa. with his wife and two daughters. A son is on active military duty.

Another church body has been added to the roles of the General Commission on Chaplains and Armed Forces Personnel. By unanimous vote at the fall meeting of the Commission, the Swedenborgian Church was received into full membership. It had previously been listed among the Consultative and Contributing bodies.

The church's representative to the Commission is the Rev. George D. McCurdy, a pastor from Westwood, Massachusetts. No stranger to the military ministry, he is a chaplain in the Air National Guard, with a duty assignment to Otis AFB on Cape Cod.

BOOKS

PUBLISHERS' ADDRESSES
AT END OF BOOK SECTION

Recovery of Ministry by ORIEN JOHNSON. Judson Press, Valley Forge. 1972. 62 pp. $1.50.

Orien Johnson has written an exciting, readable and usable book on how to make the doctrine of the priesthood of believers a practical reality in any local congregation.

Applying the newest concepts of discovery-learning, learning by doing and group dynamics, the author challenges the reader to find other meanings for the "ministry" than "the work of a minister or clergyman." He maintains that the Church has lost its ministry and if that ministry is to be recovered, it must be by a new breed of people both clergy and laity who are willing to explore new avenues of services.

His use of the confrontation meeting or encounter group technique is both refreshing and stimulating. He recommends its use in a ministry of affirmation. His suggestion is that in encounter we develop the ability to see "the good attributes in a person and tell him so in a natural, believable manner. "It is," says Mr. Johnson, "the biblical ministry of edification which Paul tells us is the responsibility of all Christians."

This little book contains thirteen suggested group sessions to help a group rediscover and expand its ministry. Instructions for the facilitator are in the appendix and are simply, clearly and concisely written.

The reviewer heartily recommends the use of this book by any church or chapel group seriously interested in an experiment in renewal of their ministry as members of the body of Christ.

Duncan C. Stewart

Healer of the Mind edited by PAUL E. JOHNSON. Abingdon Press, Nashville and New York. 1972. 270 pp. $6.95.

A book related to psychotherapy or the healing of the mind is always welcome by those interested in the subject, and a book edited by Paul E. Johnson is especially so. He has had many years of experience in the field and his writing, together with his selection of contributors, bring all the riches of that experience to the reader.

The subtitle, "A Psychiatrist's

Search for Faith," indicates the purpose and nature of the book. Dr. Johnson presents a collection of autobiographical sketches by ten eminent psychiatrists from four different countries. Here are ten concise chapters, each one consisting of a vivid, personal vignette in which the authors reveal fascinating facts about their religious quest and orientation. In writing of their search for a faith to live by, these men, specialists in psychotherapy, all speak convincingly of the need for faith in the healing of the mind.

For the clergyman, the wisdom in this collection of autobiographies is in the editor's and authors' perception of the need for the clergyman on the healing team as a clergyman and not as an amateur psychologist. Dr. Barton in the forward says, "As a psychiatrist, I don't believe scientific technology has replaced God's truths. Nor do I believe psychiatric jargon satisfies man's search for meaning in his life. . . . I reject psychotherapy as a substitute for the confessional, forgiveness and reconciliation. . . . It is difficult to minister to the spirit and to effect reconciliation to God while wearing the physician's white coat and imitating his art." This is not to deny the need for the clergyman to be trained in the techniques of counseling but rather to remind him he has a unique contribution to make in his own right.

These psychiatrists, as men who have searched for and found a faith that impels them to continue the search, feel strongly the kinship between their profession and that of the clergyman in the ministry of healing. James Knight in his chapter entitled, "Seeking to Fathom the Soul of the Sick" states, "As individuals involved in the healing ministry, we are involved only in helping remove the obstacles to healing. . . . The healing comes from God. . . . This recognition gives us a fixed point of reference, a final cause and a final anwser by which to orient our human efforts."

If this book has a message that the clergyman should hear, it is the word that he and the psychotherapist are co-laborers with God in the healing ministry, each contributing his part, each pursuing the vocation to which he has been called.

Duncan C. Stewart

In The Presence of Mine Enemies by HOWARD & PHYLLIS RUTLEDGE. Revell, 1973, pp. 124, $4.95.

A very moving, personal account of the seven years during which Captain Rutledge was a prisoner of war in North Vietnam and the effect of these years upon his wife and family. In spite of torture, malnutrition, disease and filth the prison years are described with a notable lack of rancor but largely in terms of spiritual discovery, renewal and the remarkable sustaining power of religious faith.

Pentecost Behind The Iron Curtain by STEVE DURASOFF. Logos, 1973, pp. 128, $1.50 paper.

The author is a member of the faculty at Oral Roberts University. He has travelled widely in Eastern Europe and speaks Russian. Recent moves toward political detente between East and West give added interest to these chapters on conditions in Russia, Poland, Czechoslovakia, Hungary, Bulgaria and Yugoslavia.

Peace and Nonviolence edited by EDWARD GUINAN. Paulist Press. 1973. 174 pp. $4.50 paper.

A varied collection of readings on the general subject indicated. A carefully selected sampling of some of the best insights and most prophetic appeals in support of a war-less, non-violent world. Erasmus, George Fox, William Penn, Mark Twain, Bonhoeffer, the Berrigans and many others are cited. Good grist for sensitive reflection.

ARA

Conscience: Theological and Psychological Perspectives edited by C. ELLIS NELSON. Newman Press. 1973. 353 pp. $5.95 paper.

Twenty-two essays by recognized scholars and specialists. The study and understanding of conscience, a complex and difficult effort at best, is well served by the contributions of such writers as Bettelheim, Buber, Avery Dulles, Paul Lehman, Paul Tillich, Gregory Zilboorge and others.

ARA

Talmudic Law and the Modern State by MOSHE SILBERG. Burning Bush Press. 1973. 224 pp. $7.95.

This is a translation of edited material based originally on a lecture series delivered at the Hebrew University in Jerusalem. The author is former Deputy President of the Supreme Court of Israel. He seeks to show how Talmudic law could be used as the basis for the legal code of the modern religiously heterogeneous State of Israel. A scholarly and intriguing thesis on religion and the state. ARA

. . . AND NON-BOOKS

With this issue, the CHAPLAIN begins reviews of selected new resources appearing in other-than-print media. This quarter — cassette tape sets, all with printed guides.

Celebrate! The Funeral, The Wedding, Advent and Lent by DENNIS C. BENSON. Abingdon. 1973. Four 60 minute cassettes. $27.95.

Dennis Benson, the multi-media innovator, has come up with some exciting new ways to make real celebrations out of two special life occasions and two seasons of the church year. They are sometimes unconventional, but always deeply spiritual.

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